ADMONITION FOR THE NEGLECTFUL

تنبيه الغافلين
بأحاديث سيد الأنبياء والمرسلين ﷺ

TANBIHUL GHAFILEEN

by
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ADMONITION
FOR THE NEGLECTFUL

Tambeehul Ghaafileen

Author:
Faqih Abul Laith Samarqandi (A.R)

INDEX

RAWDATUS SAALIHEEN

THE IMPRESSIONS OF SOME NOTABLE ULEMA.

HADHRAT MAULANA QAARI TAYYAB SAHEB (A.R)
RECTOR OF DAARUL ULOOM DEOBAND.

We praise Allah and convey salutations to Rasulullah (sallallahu-alayhi-wa-sallam).

A graduate of Daarul Uloom Deoband, Maulana Mahfoozul Hassan, has translated the book, Tambeehul Ghaafileen, written by Faqih Abul Laith Samarqandi (A.R), the great scholar of divine sciences.

This humble servant has paged through the book in your hands and derived great benefit from it. A summary of this book is that it is a treasure of gold and gems. It is a wealth of good practices and noble character that will easily make a person ascetic and pious if he keeps this book with him and studies it carefully.

Maulana has favoured the Muslims by placing this fortune in their hands, the worth of which the entire world cannot pay. May Allah grant him the best of rewards. May Allah increase the deeds and knowledge of the translator, perpetuate his grace, and grant the Muslim ummah the ability to derive benefit from him. Aameen.

Muhammed Tayyab (May Allah for give him)
Rector of Daarul Uloom Deoband
16 Dhul Qa'dah 1398 A.H.

HADHRAT MAULANA SAYYID FAKHRUL HASAN SAHEB
SENIOR LECTURER OF
DAARUL ULOOM DEOBAND.

I have browsed through the book, Rawdatus Saaliheen, by the respected Maulana Mahfoozul Hassan. This book is actually a translation of the book, Tambeehul Ghaafileen.

I know Maulana from childhood, who is a highly capable graduate of Daarul Uloom Deoband. I agree with the impressions of Maulana Akhlaaq Hussain Qaasimi and Mufti Azeezur Rahmaan Bijnoori. However, I personally feel that the book falls short of shedding proper light on the metaphorical beauties of the original.

May Allah bless this work with His acceptance and grant the writer and myself the ability to make further contributions to the Islamic literature. Aameen.

Sayyid Fakhrul Hassan (May Allah forgive him)
Senior lecturer
Daarul Uloom Deoband.
16 Dhul Qa'dah 1398 A.H.

HADHRAT MAULANA IKHLAAQ HUSSAIN QAASIMI COMMENTATOR OF THE QUR'AAN AND CHAIRMAN OF JAMI'ATUL ULEMA DELHI.

One of the most successful methods of propagating the truth is “maw'izatul hasanah.” The Qur'aan has accorded this method second position of priority amongst three methods. [Surah Nahl, verse 35]

The meaning of “maw'izatul hasanah” is to advise people using effective and captivating methods with the best explanation. It includes instilling Imaan and the fervour to act, using warnings, hopes, similitudes and parables.

The author of this book, Faqih Abul Laith Samarqandi (A.R), is renowned for his ability to effectively employ “maw'izatul hasanah.” Hadhrat Maulana Mahfoozul Hassan Qaasimi Sambali (a luminary from a famous family of leading scholars) has successfully captured the effect of this book in this condensed volume.

May Allah accept the efforts of Maulana and create spiritual awareness from this book.

Akhlaaq Hussain Qaasimi
Idaara Rahmate Aalam-Delhi

FORWARD BY MUFTI AZEEZUR RAHMAAN.

We praise Allah and send salutations to Rasulullah (sallallahu-alayhi-wa-sallam). The book in your hands is a translation of a work titled Tambeehul Ghaafileen, which is famous amongst the ulema. The author of this book was Nasr bin Muhammed bin Ahmed bin Ibraheem, who is better known as Faqih Abul Laith Samarqandi (A.R) {who passed away 373 years after the Hijrah}.

Faqih Abul Laith Samarqandi (A.R) penned many books containing his fataawa, and is the author of at least fourteen or fifteen works. He was known as Imaamul Huda (the leader of guidance) during his time. He was so pious and particular that he used to take lumps of sand along with him on journeys, to be used to clean after relieving himself. When he was asked about the reason, he replied that he did not like to use the sand of another person without permission.

He used to say that he never spoke a lie since he reached an understanding age. He passed away on the 11th of Jumaadal Ukhra, 373 A.H. A study of conditions in Samarqand and Bukhaara during that period reveals that the ulema concentrated their lectures and public addresses towards spiritual reformation. This fact is also revealed by a study of the lives of people like Hakeem Tirmidhi (A.R), Abu Bakr, Muhammed Is'haaq (A.R) and Faqih Abul Laith Samarqandi (A.R). A perusal of books like Tambeehul Ghaafileen, Bustaan and others will portray the same fact.

I have a hand-written copy of Bustaan, which is also penned by Faqih Abul Laith Samarqandi (A.R). I have published a translation and commentary of this book, adding references and sources where necessary. After reading Tambeehul

Ghaafileen, I intended to translate it as well, but every person cannot do everything. This privilege went to Hadhrat Maulana Mahfoozul Hassan Sambali, who translated the work in a concise form.

How is this book? This is revealed by the historical origin of the book. It is a unique prescription consisting of a blend of subtle advices, words of wisdom, Ahadeeth of Rasulullah (sallallahu-alayhi-wa-sallam) and Qur'aanic verses.

The translator, Maulana Mahfoozul Hassan is an extremely capable youngster, with an eye for intricacies. He is a graduate of Daarul Uloom Deoband. I have read his book from cover to cover. It is excellent. May Allah accept it. Aameen.

Azeezur Rahmaan (May Allah forgive him)
Madani Daarul Iftaa Madrasah Madeenatul Uloom Bijnoor

FOREWARD.

The fact cannot be refuted that, just as knowledge is foundational support of actions, a study of the lives of our pious predecessors is one of the most effective ways of spurring actions.

As someone said, “The person who ignores the lives and advices of the pious predecessors is contaminated between two evils. Either he carries out a negligible amount of deeds and considers himself to be amongst the pious predecessors, or he considers his little effort to be extremely great, thereby succumbing to pride and boastfulness. He will then regard himself as the greatest and look down on all others. His efforts will then be worthless and his deeds will be destroyed.”

Rasulullah (sallallahu-alayhi-wa-sallam) said, "Meditation for a moment is better than a hundred years of worship." This is the basis of this work.

Since people are inclined towards brevity these days, the lengthy discussions have been omitted, and most of the quotations have been translated in a concise manner.

I am well aware of my deficiencies in knowledge, and I accept that I am unable to do justice to a noble task like translation. However, I long felt the desire in my heart to render a religious service to the public, so that it becomes a means of securing my salvation in the Hereafter. May Allah make this objective be realised.

"This is not difficult for Allah."

There is a great possibility that errors may have occurred in this publication because of my deficient knowledge. I humbly

request religious scholars to grace me with a notification of such errors. This is the first part of this series. May Allah grant me the ability and capability to complete the series. Aameen. I plead to the readers not to forget this lowly writer in their du'aas.

NOTE: References have not been given because the author's name carries sufficient weight.

Mahfoozul Hasan Sambali
15 Rabee'uth Thaani 1398 A.H.

The original book is in Arabic called "Tambeehul Ghaafileen" by Faqih Abu Laith Samarqandi (A.R) a high ranking Faqih (expert on Islamic Law) and an exemplary par excellence Sufi.

The Urdu translation was done by Maulana Mahfoozul Hassan Sambali entitled "Rawazud Saaliheen".

Numerous commentaries are written on the pearls of wisdom of Faqih Abu Laith (A.R)

We have presented a translation for every Muslim who is interested in strengthening ones Imaan, and improving ones character, personality and behaviour, beautiful guidelines have been provided in this wonderful masterpiece.

Many Sufi scholars use it for their mureeds (disciples) spiritual upbringing.

Because it is so well divided and subdivided, extracts can be easily used as article fillers, page and cover fillers.

Moreover, a book "Thought of the Day" can be gleaned from this book.

Furthermore, extracts can be taken by academic lectures and substantiated by Qur'aan, Sunnat, statements and actions of Sahabah (R. A) to constitute valuable “bayaans” (lectures).

We pray that Allah Taala accepts our efforts to translate into the English language reliable, authentic, valuable material of the Ahlus Sunnat Wal Jamaat.

A. H. ELIAS (MUFTI)

1. SINCERITY

OSTENTATION IS A MINOR FORM OF POLYTHEISM.

Rasulullah (sallallahu-alayhi-wa-sallam) has mentioned, "I greatly fear minor polytheism for you." When the Sahabah (R.A) asked what 'minor polytheism' was, Rasulullah (sallallahu-alayhi-wa-sallam) replied, "Ostentation."

On the Day of Judgement, those who were ostentatious will be told, "Go to those for whom you had carried out your actions in the world. Collect the rewards for your actions from them if they are able to give you anything!"

THE SIMILITUDE OF OSTENTATION.

A wise man once coined the similitude of a person who performs actions to show others as that person who fills his purse with stones instead of money. These will not help him at all. It will only make the purse seem heavy to others, who will think that he is wealthy. In a similar manner, the ostentatious person will appear to be pious to others, but he will receive no reward for his actions from Allah.

SEVEN THINGS ARE WORTHLESS WITHOUT SEVEN THINGS.

A saint once said that a person's actions are worthless if he does seven things without doing another seven. These are:

1. He claims to fear Allah, yet he does not abstain from sin. This claim is thus futile.

2. He aspires for reward from Allah, yet he does not perform any good actions. (Although Allah can reward a person without good actions, but Allah requires that he does good).
3. He desires to do good actions, but he does not resolve to do so.
4. He prays for something, yet does not make an effort to acquire it. Only those who make an attempt will receive the guidance to attain their objective. Allah says, **"We will certainly show the ways to those who strive for Us."**
5. He seeks forgiveness (with the tongue) without being remorseful (within the heart).
6. Without internal reformation, superficial actions are worthless.
7. Actions are wasted without sincerity (irrespective of the quantity).

A DOUBLE REWARD FOR AN ACTION COMING TO THE FORE:

A Sahabi (R.A) once asked Rasulullah (sallallahu-alayhi-wa-sallam) whether he would be rewarded for an action that he performed secretly, but people had learnt about it and he felt pleased about this. Rasulullah (sallallahu-alayhi-wa-sallam) replied that he would receive double the reward therefore, one reward for performing the actions secretly and the other for it becoming apparent.

Explanation: Performing an action secretly denotes sincerity, for which a person will be rewarded. When the action becomes apparent, others are encouraged to emulate the same. The person is then rewarded for encouraging others.
Rasulullah (sallallahu-alayhi-wa-sallam) has said, **"Whoever initiated a good practice in Islam, will receive the reward of**

whoever practises the same thereafter." [Muslim]

However, it will be contrary to the requirement of sincerity that a person carries out an act secretly, but desires that it becomes known.

WHO ARE THE SINCERE ONES?

A person once asked a saint, "Who is a sincere person?" He replied, "The sincere person is the one who conceals his good actions just as he conceals his evil actions." When it was asked what the pinnacle of sincerity was, he replied, "When you detest to be praised by people."

RECOGNIZING THE CHOSEN SERVANTS OF ALLAH: - FOUR TRAITS.

Hadhrat Zun Noon Misri (A.R) was once asked how to recognize Allah’s chosen and special servants. He replied by saying that there were four traits by which they could be recognized. These are:

1. He forsakes ease and comfort.

2. He spends from the little that is in his possession.

3. He is content with his lowly status.

4. Praise and insult are the same to him.

FOUR SIGNS OF OSTENTATION.

1. Being negligent of good actions when in seclusion.

2. Performing good actions with eagerness when in the public's eye.

3. Excelling in the performance of those actions that attract praise.
4. Reducing the performance of those actions that people frown at. [From the lips of Hadhrat Ali (R. A)]

THE FORT FOR ACTIONS.

There are three things that serve a fort for actions. They are:

1. The realization that the inspiration to do a good action is from Allah (this prevents pride and boastfulness).
2. To do every action for Allah's pleasure.
3. To seek recompense for every action from Allah only.

LEARN SINCERITY FROM A SHEPHERD.

A saint once advised that sincerity should be learnt from a shepherd. When someone asked how this was possible, he replied, "When the shepherd performs his salaah while tending to his goats, the thought never crosses his mind that the goats will praise him. In this manner, a person should carry out his acts of worship, being undeterred by the praises and insults of people."

FOUR CONDITIONS FOR THE ACCEPTANCE OF ACTIONS.

1. Knowledge. (Only that action performed with proper knowledge thereof will be accepted).
2. Intention. (Rasulullah (sallallahu-alayhi-wa-sallam) said that the basis of all actions is their intentions).
3. Patience. (Actions should be performed calmly and all

adversities encountered while performing an action should be borne patiently).

4. Sincerity.

HOW TO RECOGNIZE PIETY: - THREE FACTORS.

Someone once told Hadhrat Shafeeq bin Ibraheem (R.A), "People call me a pious person. How can piety be recognized?" The reply was, "It can be recognized by three factors. These are:

1. Explain your inner condition to the pious people. If they are satisfied, then you are pious, otherwise not.
2. Offer the world to your heart. If it refuses the world then you are pious, otherwise not.
3. Offer death to yourself. If you are pleased with it, then you are pious, otherwise not.

If a person has these three qualities, he should thank Allah and display humility. He should then never allow ostentation to infect his actions, for this will pour water over all that he does."

THREE IMPORTANT FACTORS.

Certain saints always included the following three factors when writing a letter.

1. Allah will amend the worldly matters of the person who works for the Hereafter.
2. Allah will amend the relationship between people and the person who cares to rectify his relationship with Allah (i.e. he is sincere to Allah).
3. Allah will correct the external aspects of the person who

corrects his internal self. [From Hadhrat Auf bin Abdullah (R.A)]

THREE FACTORS CAUSE DESTRUCTION.

Allah causes a person to be involved in three things when He intends to destroy him. These are:

1. Allah grants him knowledge without the inspiration to practise thereupon.
2. Allah allows him the company of the righteous, without the recognition of their status and appreciation of them.
3. Allah allows him to do good actions without sincerity.

These are all a result of incorrect intentions. If a person acts with the correct intention, he will be practical on his knowledge, will appreciate the company of the righteous and will perform all actions with sincerity.

THE FOUR NAMES OF A BOASTFUL PERSON.

Someone asked Rasulullah (sallallahu-alayhi-wa-sallam) about which acts will secure salvation in the Hereafter. The reply was, "Do not deceive Allah." When the meaning of this was asked, Rasulullah (sallallahu-alayhi-wa-sallam) said, "Act on Allah's orders solely for Him, not for anyone besides Him. Performing an action for anyone besides Allah will be deceiving Him. Guard against ostentation because this is shirk. The ostentatious person will be called by four names on the Day of Judgement (viz.) "Oh Kaafir!", "Oh Faajir" (Oh sinner!), "Oh Ghaadir" (Oh deceiver!), and "Oh Khaasir!" (Oh loser!). (Then they will be told,) "Your actions are wasted and your rewards spent. There is no share for you here and the deceiver should collect his reward from the one for whom he acted."

The Sahabi (R.A) who narrated this hadith swore by Allah that

he heard this hadith from Rasulullah (sallallahu-alayhi-wa-sallam).

Someone has said the following fine words, "Safeguarding an action is more difficult than performing it."

THE SIMILITUDE OF GOOD ACTIONS.

Hadhrat Abu Bakr Waasiti (R.A) has mentioned that a good action is like fine glass. Just a little heedlessness will cause it to shatter, whereafter it will be irreparable. In the same way, good actions are shattered by ostentation and boastfulness, thus it will not accrue any reward.

Note: When a person senses any show and ostentation in an action, he should try his level best to eradicate it. If it cannot be eradicated, he should not abandon the action, but seek forgiveness from Allah. Allah may grant him the ability to be sincere in the following action.

AN INCIDENT.

A person doubted his sincerity after constructing an inn for travellers. Someone told him in a dream that even if his action was insincere, the du’aas of the travellers who will benefit from this noble action will surely be sincere and accepted in your favour. He became extremely pleased and satisfied with this statement.

2. DEATH AND IT'S SEVERITY

THE PANGS OF DEATH ARE A WORD OF CAUTION.

Hadhrat Hasan (R.A) narrates that Rasulullah (sallallahu-alayhi-wa-sallam) said, "The pangs of death are equivalent to being struck by three hundred swords." He also mentioned that the pangs of death serve as an advice to my ummah.

APPRECIATING FIVE THINGS BEFORE FIVE.

Hadhrat Maymoon bin Mahraan (R.A) reports from Rasulullah (sallallahu-alayhi-wa-sallam) that five things should be appreciated before five things:

1. Youth before old age.
2. Health before illness.
3. Leisure time before becoming busy.
4. Wealth before poverty.
5. Life before death.

- When old age arrives, it is difficult to even imagine performing those acts of worship performed in one's youth. In old age it is also extremely difficult to alter those bad habits and lethargy that one may have adopted during one's youth.
- The value of good health is only truly understood when one becomes ill. Therefore, it will definitely be tragic to waste one's time when enjoying good health.
- The nights are hours of leisure. If these are not utilized for

dhikr and ibaadah, one will not possibly be able to compensate for them during the busy hours of the day. This applies especially to the long winter nights. Also, when one lives affluently, he has more time at leisure and may misuse it in futility. Therefore, it is better to use ones time well so that one is not forced to change, laziness is cause of adversity.

WINTER IS A BLESSING FOR THE MU'MIN.

Rasulullah (sallallahu-alayhi-wa-sallam) has said, "Winter is a blessing for the Mu'min. The nights are long, thereby enabling longer hours of worship. The days are short, thereby resulting in shorter fasts."

He has also said, "The night is long, so do not shorten it with sleep. The day is bright, so do not darken it with your sins."

A person should be content and happy with whatever Allah gives. If a person attains contentment and satisfaction, then he should consider these as blessings and be thankful to Allah. He should not aspire for the wealth that has been given to others.
All actions can be performed before death, therefore life should be regarded as a blessing and exploited to the full. Someone has mentioned golden words in Persian when he said, "If childhood is spent in play, old age in laziness, and youth in mischief, when will one worship Allah?"

THE GRAVE IS EITHER A GARDEN OF JANNAH OR A PIT OF JAHANNAM.

Rasulullah (sallallahu-alayhi-wa-sallam) has mentioned that the grave can either be a garden of Jannah (for the true Mu'min) or a pit of Jahannam (for the sinner and kaafir). Therefore, remember death often, which will destroy the

carnal passions."

THE SIMILITUDE OF DEATH.

Hadhrat Umar (R.A) once asked Hadhrat Ka'b (R.A) to describe death. He said, "The similitude of death is like a thorny tree that is entered into the stomach of a person. The thorns then penetrate each and every vein and sinew of his. Then a strong person pulls the tree out with such force that it emerges, ripping the flesh as it is drawn out. This is the example of the throngs of death."

THREE THINGS SHOULD NOT BE FORGOTTEN.

A saint once said that an intelligent person must never forget three things. These are:-

1. The perishable nature of this world,

2. death and

3. those adversities from which man cannot be secure.

ONLY FOUR PERSONS APPRECIATE FOUR THINGS.

1. Only an old man appreciates the value of youth.

2. Only a person afflicted with a calamity can truly appreciate being free of troubles.

3. Only the sick appreciate health.

4. Only the dead appreciate life.

THE REALITY OF DEATH.

Hadhrat Abdullaah bin Amr bin Al Aas (R.A) says that his father [Hadhrat Amr bin Al Aas (R.A)] used to often say, "I am surprised

at the person upon whom the signs of death have appeared, yet he does not describe the reality thereof, even though his senses are still with him and his tongue can still talk."

When death began to approach him and he was still conscious and able to speak, the son asked, "Oh Father! You used to express surprise at those who do not describe the reality of death. Tell us about death." He replied, "Oh my son! It is not possible to describe the condition of death, but I will try. By Allah! It seems as if a mountain has been placed between my shoulders, as if my soul is emerging from the eye of a needle and as if my stomach is filled with thorns. Oh my son! It seems as if the earth and the skies have joined and I am being crushed between the two."

WHEN ACTIONS CONTRADICT WORDS: - 4 THINGS

Hadhrat Shaqeeq bin Ibraheem (R.A) said, "People say four things with their tongues, but their actions contradict them.

1. Every person claims that he is Allah’s slave, yet they act as if they are the slaves of none and that 'none' is their master.

2. People say that Allah is the Sustainer, yet their hearts are not content without the wealth of the world.

3. People claim that the Aakhirat (Hereafter) is better than this world, yet they spend day and night accumulating the things of this world and do not even distinguish between halaal and haraam.

4. They claim that death is certain, yet they act like people who will never die."

THREE THINGS ARE ASTONISHING.

Hadhrat Abu Dharr (R.A) said "There are three things that

astonish me so much that they make me laugh, while another three things are so distressing that they make me cry. The three things that cause me to laugh in surprise are:

1. The person who aspires after the world when death is on his heels.
2. The negligent person, when Qiyamah is before him. (He believes in Qiyamah, yet does not prepare for death).
3. The person who laughs audaciously, yet he does not know whether Allah is pleased with him or not.

The three things that are so distressing are:

1. Separation from my friends viz. Rasulullah (sallallahu-alayhi-wa-sallam) and the Sahabah (R.A).
2. Death. (I do not know whether I will die with Imaan or not).
3. Standing before Allah for reckoning, when I have no idea whether I will be sent to Jannah or to Jahannam.

DEATH DOES NOT ALLOW FATNESS.

Rasulullah (sallallahu-alayhi-wa-sallam) has mentioned, "If the animals knew what you know of death, you will never be blessed with the opportunity of eating hearty flesh."

THE CONSEQUENCE OF REMEMBERING DEATH AND OF NOT REMEMBERING DEATH: - 3 BOUNTIES / 3 PUNISHMENTS.

Hadhrat Haamid (R.A) says that the person who abundantly remembers death will be honoured with three bounties.

1. He will quickly receive the inspiration to repent.
2. He will be content with whatever he receives.

3. He will be resolute in his worship.

On the other hand, the person who does forget death will suffer three punishments.

1. He will not be inspired to repent quickly.

2. He will not be content with what he has.

3. He will be lazy to worship.

THE TASTE OF DEATH IS EXTREMELY BITTER.

Someone once asked Hadhrat Isa (A.S) to raise a dead person for him. In compliance to the request, Allah allowed him to raise the son of Hadhrat Nooh (A.S) by the name of Saam. When he got up from his grave, his hair and beard were white. Hadhrat Isa (A.S) enquired from him as to how his hair turned white, because there was no old age in their time.

He replied, "When I heard the call, I thought that Qiyamah had arrived. This fear caused me to turn white." When he was asked as to when he had died, he replied, "Four thousand years ago, but the taste of death has still not left me."

FOUR IMPORTANT FACTORS.

A person once told Hadhrat Ibraheem bin Adham (R.A) that they would be benefited by the talks of Deen if he were to have a gathering with them. He said that four worries plagued his mind and he would only be able to sit with them if he could free himself from these. When he was asked what these four things were, he mentioned the following:

1. "My first concern is what Allah said on the day that He took the pledge from people. Allah said that certain people were destined for Jannah, while others were destined for

Jahannam. I do not know which of the two groups I belong to.

2. When a child is in the womb of the mother, an angel asks Allah whether he should record the child as fortunate or as an unfortunate one, I do not know how was I recorded.
3. When the angel of death claims a soul, he asks Allah whether the soul should be kept with the Mu'mineen or with the kuffar. I do not know what reply will issue forth with regard to myself.
4. Allah will announce on the Day of Judgement, "**Be separated, Oh you criminals."** I do not know to which party I will belong."

THE FOUR SIGNS OF A PERSON WHO AWAKENS FROM HIS NEGLIGENCE.

There are four signs that disclose the person who has shattered the inhibiting veils of negligence. These are:

1. He becomes one who is content and delays in the matters of the world.
2. He becomes a person who is anxious of the Hereafter and hastens in matters pertaining thereto.
3. He applies his thoughts for the Deen with knowledge and effort.
4. He is caring and cordial towards the creation.

THE BEST PERSON: - 5 TRAITS.

It has been said that the best person is he who possesses five traits.

1. He worships Allah.

2. He is of use to the creation.
3. People are safe from his evils.
4. He is not aspirant of peoples' wealth.
5. He is always prepared for death.

THREE NOBLE QUALITIES.

Hadhrat Abu Darda (R.A) has mentioned that he loves the following three things:-

1. Destitution - so that he could be humble.
2. Illness - so that his sins would be forgiven.
3. Death - so that he could meet Allah.

THE BEST AND MOST INTELLIGENT PERSON.

When someone asked Rasulullah (sallallahu-alayhi-wa-sallam) who the best person was, he replied, "The one who has the best character." When it was asked as to whom the most intelligent person was, the reply was, "The person who remembers death the most and prepares for it."

3. PUNISHMENT IN THE GRAVE

FIVE TYPES OF GLAD TIDINGS.

Allah says, "As for those who say, 'Our Rabb is Allah!' then they are steadfast, We shall send angels to them saying, 'Do not fear and do not grieve. Accept the glad tidings of the Jannah that you have been promised." [Surah Mu'min]

THESE GLAD TIDINGS ARE OF FIVE TYPES, VIZ.

1. For the average Mu'min, it will mean that they will not fear suffering eternal punishment. Although they may have to suffer for a while, they will be removed and the Ambiyaa (A.S) will intercede on their behalf.

2. For the sincere ones, it will mean that they will not have to fear that their actions will be rejected. They will not have to grieve over the loss of rewards, for these will be granted double-fold to them.

3. For those who repented, it will mean that they do not have to fear for their sins. These will be forgiven and they will not have to fear whether their sins will be forgiven after Taubah.

4. For the asceticism, it will mean that they will not have to fear accountability and will receive the glad tidings of entering Jannah without reckoning.

5. For the religious scholars who propagated good and practiced on their knowledge, it will mean that they will not have to fear the torment and terror of Qiyamah. They will not have to grieve over the loss of rewards. They and their followers will be given the tidings of entering Jannah.

The grave of the Mu'min: The grave of a Mu'min will be expanded by seventy spans and a bedding of velvet will be laid for him therein. The grave will be fragrant and illuminated with the light of Imaan and the Qur'aan. He will then be made to sleep like a bride, to be awoken by her beloved.

The grave of a kaafir: The grave of the kaafir will be so much narrowed that his ribs will penetrate each other. A snake, the thickness of a camel's neck will continue to eat at his flesh and a deaf and dumb angel will continue to beat him with a hammer. The Fire of Jahannam will be shown to him each day and night.

EIGHT THINGS THAT WILL SAVE ONE FROM THE PUNISHMENT OF THE GRAVE.

Faqih Abul Laith Samarqandi (R.A) mentioned that carrying out four things and abstaining from another four things will protect one from punishment in the grave. The four things to practice on are:-

1. Punctuality with salaah,
2. Abundant charity,
3. Recitation of the Qur'aan,
4. Abundance of dhikr.

The four that have to be avoided are:

1. Lying,
2. Misappropriation of trust,
3. Carrying tales,
4. Droppings of urine (from contaminating the body and clothes).

Rasulullah (sallallahu-alayhi-wa-sallam) has mentioned that punishment in the grave is usually due to droppings of urine.

ALLAH DETESTS FOUR THINGS IN PARTICULAR.

1. Playing in salaah.

2. Futile speech while the Qur'aan is being recited.

3. Cohabitation while fasting.

4. Laughing in the graveyard.

A GOLDEN SAYING.

Standing by the side of a graveyard, the great illuminary, Hadhrat Muhammad bin Sammaak (R.A) said, "The silence and equality of the graves should not deceive you. There are many distressed and alarmed people therein, and there is a great difference between all these graves. The intelligent person is he who prepared for the grave before entering it."

A STARTLING INCIDENT.

Some people told Hadhrat Abdullah bin Abbaas (R.A) that they dug a grave to bury a companion of theirs. They found a black snake therein. When they dug the second and third graves, they saw the same snake therein. They asked him what they were to do.

He advised them to bury him in any of these graves. He told them that the snake was a consequence of one of his actions and that they would find it present even if they dug every grave in the world. After burying him, they met his wife, who told them that he used to sell grains and that daily he would take out some for eating, replacing these with stones or sticks.

THE ANNOUNCEMENTS OF THE EARTH: - 5 CALLS.

Daily the earth makes five announcements:

1. Oh Man! You walk on my back and will be within my belly one day.
2. Oh Man! You eat various things on my back and will be eaten by worms and insects in by belly.
3. Oh Man! You laugh while on my back. Soon you will be crying within my belly.
4. Oh Man! You are happy on my back. Soon you will be grieved when you enter my belly.
5. Oh Man! You perpetrate sins on my back and soon will be punished in my belly.

AN ALARMING INCIDENT.

Hadhrat Amr bin Dinaar (R.A) reports that a man who lived in Madinah had a sister in the same district. He buried her after her death, but realized afterwards that he had dropped his wallet in the grave. He took someone with him to the graveyard and they found the grave which they dug.

After finding the wallet, he told the person to dig deeper so that they could see the condition of his sister. As he peeped therein he saw flames leaping from within. Startled, he had the grave filled and went to see his mother. At first his mother refused to disclose the condition of her daughter, but when the man insisted, she told him that his sister used to delay in the performance of her salaah and perform it after it's time. She also said that the girl never performed her wudhu properly and would eavesdrop on people at night so as to

relate their conversations to others.

THE SCREAMS OF THE DEAD.

Rasulullah (sallallahu-alayhi-wa-sallam) mentioned that everything besides man can hear the screams of the dead. If man heard it, he would fall unconscious. The pious deceased tells the people to hasten with his bier for, if they saw where he was heading, they would hurry thereto themselves. The evil soul pleads with the people not to hurry for, if they saw where he was going, they would never take him there. After burial, two dark, blue-eyed angels appear before the deceased. Salaah prevents them from approaching near the head side saying, "Do not approach from this direction because he used to engage in salaah during the night for fear of the grave. Obedience to parents will shield him from the side of his feet, charity from the right side, and fasting from the left.

This world is but for a few days, whereafter the everlasting journey to the Hereafter commences. There a person will not be able to recite SubhanAllah' or Alhamdulillah' even once.The life in this world is the only capital that a person has to invest for the Hereafter. If the capital is exhausted, a person cannot do any business. Time passes by constantly. When he decides to act it might be too late.

The angel Hadhrat Israfeel (A.S) is presently waiting with the trumpet in his mouth - waiting for Allah's command to blow it. Once he blows the trumpet, all of creation will be overcome with a strange anxiety. When he blows it for the second time, the universe will be annihilated, except for a few angels. Thereafter Allah will ask the angel of death, "Who is still alive?" He will submit, "Jibraeel, Mika'eel, Israfeel, the angels who carry the Arsh and myself."

Allah will then command him to extract the souls of all these angels. When he will do so, Allah will again ask him who else still lives. He will reply, "Besides Yourself, it is only me." Allah will tell him, "All must perish besides Myself so you also die." Consequently, the angel of death will extract his own soul between Jannah and Jahannam. He shall give such an agonizing cry at that time that if any of the creation existed then, they would all die on account of this cry.

He will then say, "If I realized the pain of death I would have been even more gentle when extracting the souls of the Mu'mineen."

Only Allah shall live on. He will announce, "Where are the kings? Where are the princes? Where have the tyrants gone? Where are their children? Where are those who ate from My provisions? **To whom does sovereignty belong today? It all belongs to Allah, The One, The Mighty."**

Thereafter Allah will cause a resuscitating rain to fall from the skies, causing people to surface from their graves like sprouting plants. Thereafter Hadhrat Israfeel (A.S) will be raised, followed by Hadhrat Jibraeel and Mika'eel (A.S). Then Hadhrat Israfeel (A.S) will blow the trumpet for the third time and all of creation will be brought back to life. **The first to be raised will be Rasulullah (sallallahu-alayhi-wa-sallam).** Everyone will be naked and will be gathered on a grand plain. Allah will not turn His attention to the people to pass judgement, and they will weep so much that their tears will deplete and be replaced by blood. People will perspire so much that the perspiration of some of them will reach till their mouths.

The people will then go to all the Ambiyaa (A.S), pleading with them to beseech Allah to commence the reckoning. However,

all will refuse except Rasulullah (sallallahu-alayhi-wa-sallam). After his intercession on their behalf, Allah will begin the reckoning. All the angels will stand in rows and it will be announced, "Everyone's actions have been recorded in their books. Those whose actions were good should thank Allah and those whose actions were evil have only themselves to blame. All creation besides man and jinn will have their revenge from each other, whereafter they will perish forever."

No monetary recompense will work there. A wrongdoer will have to repay the claimant with his good actions. When their good actions have expired, they will be laden with the evil actions of the people who claim from them. In this manner many people who initially had many good actions will end up bankrupt. The oppressor will then be doomed for Jahannam, while the oppressed person will enter Jannah. The day will be so severe that even the Ambiyaa (A.S), the high ranking angels and the martyrs will doubt their predicament. Questions will be asked about one's life, youth, knowledge and wealth. In search of a single action, people will approach their children, parents and loved ones, but will return empty handed.

Hadhrat Anas (R.A) reports that once Hadhrat Jibraeel (A.S) came to Rasulullah (sallallahu-alayhi-wa-sallam) in such a state that he was overcome with fear and his face had become pale. Rasulullah (sallallahu-alayhi-wa-sallam) had never seen him in this condition before. When Rasulullah (sallallahu-alayhi-wa-sallam) enquired about the reason for this condition, Hadhrat Jibraeel (A.S) replied that he had seen such a scene from Jahannam. On such a day when no person (who had seen the same) would rest until he was assured protection therefrom.

Rasulullah (sallallahu-alayhi-wa-sallam) then asked him to describe what he saw. He said, "When Allah created Jahannam, he stoked the fire for a thousand years until it was

red. Thereafter He stoked it for another thousand years until it became white. He then kindled it for another thousand years until it became as black and dark as it is presently. The flames and coals of Jahannam never remain silent. By Allah! If even the extent of a needle's eye of Jahannam was released to this world, the entire universe would burn to cinders."

"If the clothing of a person from Jahannam was to be suspended between the earth and the sky, the stench and heat emitting therefrom would kill the entire universe. If a single chain from the 'Salaasil' mentioned in the Qur'aan is placed upon a mountain, it would melt and sink below the surface. If a person in the east was afflicted with the punishment of Jahannam, the people in the west would be scorched with the heat." "The heat of Jahannam is extremely intense and it is exceptionally deep. The jewellery of the person in Jahannam will be iron, his drink will be boiling puss and his clothing will be fire. Jahannam has seven doors. Every man and woman entering each door has been specified."

Rasulullah (sallallahu-alayhi-wa-sallam) asked him whether the doors were like those of earthly homes. He replied, "No. They are vaster on the top and beneath. Their width is a distance of seventy years and each door is seventy times hotter than the next. The enemies of Allah will be dragged to the doors and will be received with yokes and chains. When a chain is put in their mouths it will emerge from their posteriors. Their hands will also be handcuffed."

"With each human in Jahannam there will be a shaytaan. The angels will then drag them on their faces into Jahannam, beating them with iron hammers. Whenever they will try to escape from Jahannam they will be beaten back."

Rasulullah (sallallahu-alayhi-wa-sallam) enquired from Hadhrat

Jibraeel (A.S) as to who will be in all these various doors. Hadhrat Jibraeel (A.S) replied, "The lowest door (level) will be for the munafiqeen, the people of the Maa'idah and the people of Fir'oun. This level is called 'Haawiya.' On the next level, called 'Jaheem,' will be the Mushrikeen, while the Sabaians will occupy the third level, which is called 'Saqar.' Iblees and his comrades will be in the fourth level called 'Lazaa,' and the fifth level, known as 'Hutama' is reserved for the Jews. The Christians will then be on the sixth level called 'Sa'eer."

Thereafter Hadhrat Jibraeel (A.S) remained silent, whereupon Rasulullah (sallallahu-alayhi-wa-sallam) asked, "Why have you remained silent? Who will occupy the seventh level?" Feeling ashamed, Hadhrat Jibraeel (A.S) said, "This level will be occupied by those members of your ummah who commit major sins and die without repenting." Unable to bear this Rasulullah (sallallahu-alayhi-wa-sallam) fell down unconscious. Hadhrat Jibraeel (A.S) then took the head of Rasulullah (sallallahu-alayhi-wa-sallam) upon his lap. When Rasulullah (sallallahu-alayhi-wa-sallam) recovered he asked Hadhrat Jibraeel (A.S) whether any members of his ummah will really enter Jahannam. Hadhrat Jibraeel (A.S) replied, "Yes. Those who commit major sins and die without repenting." Rasulullah (sallallahu-alayhi-wa-sallam) then burst out in tears and Hadhrat Jibraeel (A.S) also did the same.

After this Rasulullah (sallallahu-alayhi-wa-sallam) only left the house for salaah and did not mix with anyone. He would begin and terminate the salaah in tears. On the third day Hadhrat Abu Bakr (R.A) came to the house of Rasulullah (sallallahu-alayhi-wa-sallam) and requested permission to enter. When he received no reply he returned in tears.

The same happened to Hadhrat Umar (R.A). Thereafter Hadhrat Salmaan Farsi (R.A) also requested permission to

enter and he was extremely perturbed when he did not receive a reply. In his anxiety he stood awhile, then sat, then returned to his home, only to go back to the house of Rasulullah (sallallahu-alayhi-wa-sallam). He then went to the house of Hadhrat Faatima (R.A). When he related the incident to her, she immediately adorned her shawl and proceeded to the house of her father (sallallahu-alayhi-wa-sallam). Arriving at the door she greeted with salaam and said that she was Faatima. At that time Rasulullah (sallallahu-alayhi-wa-sallam) was prostrating and weeping for his ummah. He then raised his head and exclaimed, "The coolness of my eyes Faatima! What is the matter?" He then asked his wife to allow Hadhrat Faatima (R.A) in. When she noticed how pale her father had become and that exuberance from his face was missing, she began to weep most bitterly. When she asked him the reason for this condition of his, Rasulullah (sallallahu-alayhi-wa-sallam) replied, "Hadhrat Jibraeel (A.S) has informed me about the conditions in Jahannam and told me that the uppermost level will be occupied by those people of my ummah who commit major sins and die without repenting. This has caused me the grief that you see."

She enquired from Rasulullah (sallallahu-alayhi-wa-sallam) about the condition in which these people will be entered into Jahannam. Rasulullah (sallallahu-alayhi-wa-sallam) replied, "The angels will drag them into Jahannam, but their faces will not be darkened, their eyes will not be blue, their mouths will not be sealed, there will be no shaytaan with them and they will not be shackled in chains and yokes." She then asked how will they be dragged into Jahannam. Rasulullah (sallallahu-alayhi-wa-sallam) replied by saying that the men will be dragged by their beards and the women by their hair. These people, male and female, young and old, will scream and cry because of the disgrace that they suffer. When they will be brought to Jahannam, the doorkeeper (Maalik) will enquire,

"Who are these people? They are unique because their faces are not darkened, their eyes are not blue, their mouths are not sealed, there are no shayateen with them, and they are not shackled in yokes and chains."

The angels will reply that they have no knowledge about the identities of these people and that they were merely commanded to present them to him. He will then address them saying, 'Oh you wretched ones! You tell me who you are." [According to another narration, they will shout, "Oh Muhammad (sallallahu-alayhi-wa-sallam)! Oh Muhammad (sallallahu-alayhi-wa-sallam)!" as they will be dragged. However, they will forget this when they see the doorkeeper of Jahannam].

When he asks them, they will reply, 'We are those to whom the Qur'aan was revealed and upon whom the fasts on Ramadhaan were made compulsory.' He will say, 'But the Qur'aan was revealed to Muhammad (sallallahu-alayhi-wa-sallam).' Upon hearing this they will exclaim, 'We are from the ummah of Rasulullah (sallallahu-alayhi-wa-sallam).' Maalik will tell them, **“Did the Qur'aan not warn you against disobeying Allah?"**

When they see the fire from the door, they will plead with him to allow them to weep over themselves. They will the weep till their tears dry up and is replaced by tears of blood. As they weep, he will tell them, **'If only this weeping had taken place in the world, then you would not have been weeping here.'** They will then be cast into Jahannam by his command.

As they are thrown therein, they will all cry out in one voice saying, "Laa ilaaha IIIAIIaah." Upon hearing this, the fire will withdraw from them. When Maalik will enquire about this, the fire will submit, 'How could I seize them when their tongues hymn the kalimah of Tauheed?" When this will recur several

times Maalik will say that they can only be burned when Allah commands.

The fire will reach till the feet of some of them, till the knees of others, till the waists of others and up to the throats of some. When the fire will approach their faces, Maalik will instruct the fire not to burn their faces and their hearts because they prostrated in salaah and observed fasts during Ramadhaan. These people will suffer for their sins and remain in Jahannam till Allah desires that they should emerge therefrom. They will constantly call out, 'Ya Hannaan! Ya Mannaan! Ya Arhamar Raahimeen!"

Eventually a day will come when Allah will instruct Hadhrat Jibraeel (A.S) to find out about the ummah of Rasulullah (sallallahu-alayhi-wa-sallam). He will hasten to Jahannam and will find Maalik on a pulpit in the centre of Jahannam. Maalik will rise to receive him and will enquire about the reason for his visit. Hadhrat Jibraeel (A.S) will reply that he had arrived to find out about the ummah of Rasulullah (sallallahu-alayhi-wa-sallam).

Maalik will reply that they are in a miserable condition and in a very confined place. He will add that the fire had burnt all of their bodies except their faces and hearts. These two will still glow with the light of Imaan. Hadhrat Jibraeel (A.S) will request to see them. When they see Hadhrat Jibraeel (A.S), they will realize that he is not one of the angels of punishment. They will not have seen such a beautiful countenance before. They will be told that this is Hadhrat Jibraeel (A.S), who brought revelation to Hadhrat Muhammad (sallallahu-alayhi-wa-sallam). Upon hearing his name, they will call out, 'Oh Jibraeel! Convey our salaams to our leader Rasulullah (sallallahu-alayhi-wa-sallam) and tell him that our sins have separated us from him and destroyed us.' When

Hadhrat Jibraeel (A.S) will return to Allah and relate the incident to Him, Allah will ask him what these people requested him to do. He will say that they requested that their salaams be conveyed to Rasulullah (sallallahu-alayhi-wa-sallam) and that he be informed of their condition. Allah will command him to fulfil the request.

He will hasten to Rasulullah (sallallahu-alayhi-wa-sallam), who will be relaxing in a palace made of pearl. It shall have four thousand entrances, each one having two doors of gold. After greeting with salaam, Hadhrat Jibraeel (A.S) will tell Rasulullah (sallallahu-alayhi-wa-sallam) that he had just returned from the sinners of his ummah. He will tell Rasulullah (sallallahu-alayhi-wa-sallam) that these people had conveyed their salaams to him and wished to inform him of their miserable plight.

Hearing this, Rasulullah (sallallahu-alayhi-wa-sallam) will immediately fall in prostration beneath Allah's throne and praise Allah with such words that he never knew before. Allah will say, "Oh Muhammad! Raise your head. Ask and you will be granted. If you wish to intercede then do so. Your intercession will surely be accepted."

Rasulullah (sallallahu-alayhi-wa-sallam) will submit, "Oh my Rabb! Your decision has been passed with regard to the sinful ones of my ummah and they have been punished for their sins. Please accept my intercession on their behalf." Allah will declare, "The command has been issued and your intercession is accepted. **You go personally and remove from Jahannam every person who recited "Laa ilaaha IllAllaah."** Rasulullah (sallallahu-alayhi-wa-sallam) will then approach the doorkeeper of Jahannam. Upon seeing him, Maalik will rise in reverence. Rasulullah (sallallahu-alayhi-wa-sallam) will say, "Oh Maalik! How are the sinners of my ummah?" Maalik will

reply by saying that their condition is miserable inaction. When the door of Jahannam will be opened, the sinful Muslims in Jahannam will cry out**, "Oh Rasulullah (sallallahu-alayhi-wa-sallam)! The fire has burnt our skins and livers."**

Rasulullah (sallallahu-alayhi-wa-sallam) will remove them all from Jahannam and they will appear as black as charcoals. He will then bath them in the river of Ridhwaan, which is one of the rivers at the entrance of Jannah. After being bathed, they will emerge as resplendent youths with their faces shining like the full moon. On their foreheads will be emblazoned, "This is a person from Jahannam whom Allah has emancipated."

They will then all be admitted into Jannah, whereupon the other inmates of Jahannam will wish that they had also been Muslims so that they could be removed from Jahannam. Allah says in the Qur'aan, **"Many a time the disbelievers wish that they were Muslims."**

It will be then that death shall be presented as a sheep and slaughtered before the people of Jannah and the people of Jahannam. They will then be told, **"Now none shall ever die. Each person will remain forever where he is." [May Allah save us all from Jahannam. Aameen.]**

The reality of Jannah: Hadhrat Abu Huraira (R.A) narrates that the Sahabah (R.A) once asked Rasulullah (sallallahu-alayhi-wa-sallam) what Jannah was made of. He replied, "From water." Thereupon they asked, "We wish to know about the buildings of Jannah." Rasulullah (sallallahu-alayhi-wa-sallam) said, "One brick is of gold, another of silver, and the mortar is musk. The sand is Saffron and the pebbles are pearls and rubies. Whoever will enter Jannah will not be deprived of any bounty, and will abide therein forever. They will never die therein, their clothing will never wear out and their youth shall never

terminate."

Thereafter Rasulullah (sallallahu-alayhi-wa-sallam) continued to say, "The du’aas of three people are never rejected. They are:

1. A just ruler,
2. the fasting person when he terminates his fast, and
3. the oppressed person. Their du’aas are lifted above the clouds and Allah responds by saying, I shall definitely assist you even though it may be after some time."

4. THE SCENES OF QIYAAMAT

THE TREES OF JANNAH.

Rasulullah (sallallahu-alayhi-wa-sallam) said that a person of Jannah will walk beneath the shadow of a tree for a hundred years without emerging therefrom. He said that there are such bounties in Jannah which no eye has ever seen, no ear has ever heard of and no heart or mind has ever yearned. Thereafter Rasulullah (sallallahu-alayhi-wa-sallam) recited the verse, **"A soul does not know what has been concealed there to cool his eyes."**

Rasulullah (sallallahu-alayhi-wa-sallam) then added that a place in Jannah measuring the size of a whip is better than this world and everything contained therein.

ONE OF THE DAMSELS OF JANNAH CALLED LA 'IBA.

Hadhrat Abdullah bin Abbaas (R.A) reports that Rasulullah (sallallahu-alayhi-wa-sallam) said, "There is a damsel in Jannah called La'iba. She was created from a mixture of musk, amber, camphor, saffron and the 'water of life.” All the other damsels of Jannah love her. If she has to spit in the ocean, the waters will become sweet. The following words appear on her forehead: **"Whoever desires me should obey his Rabb."**

Hadhrat Mujaahid (R.A) says that the ground of Jannah is silver, the sand is musk, the trunks of the trees are silver and the branches are of pearls and crystal. The fruit will be easy to reach whether a person is sitting, standing or lying down.

THE BEAUTY OF THE PEOPLE OF JANNAH.

Hadhrat Abu Huraira (R.A) reports that the beauty and youth of the people of Jannah will continue to increase just as old age gradually overtakes the people of this world.

THE GREATEST BOUNTY OF JANNAH.

Hadhrat Suhaib (R.A) narrates from Rasulullah (sallallahu-alayhi-wa-sallam) that when the people of Jannah will enter Jannah and the inmates of Jahannam will enter Jahannam, a caller will announce, "Oh people of Jannah! Allah wishes to fulfil the promise that he made to you.' They will enquire, "What can this bounty be? Has Allah not caused our scales to be weighty, our faces to be illuminated, admitted us into Jannah and saved us from Jahannam?"

The veils will then be lifted (from Allah) and the people of Jannah will see Allah. Rasulullah (sallallahu-alayhi-wa-sallam) added, **"By Allah! There will be nothing more beloved and better for the people of Jannah."** (May Allah bless us all with this privilege. Aameen.)

HADHRAT JIBRAEEL (A.S) APPEARS IN A STRANGE MANNER TO CONVEY GLAD TIDINGS.

Hadhrat Anas (R.A) narrates that once Hadhrat Jibraeel (A.S) came to Rasulullah (sallallahu-alayhi-wa-sallam) with a bright mirror wherein there was a black spot. When Rasulullah (sallallahu-alayhi-wa-sallam) asked him what the mirror was, he replied, "This is the day of Jumu'ah and the spot is that moment in every Jumu'ah (wherein du’aas are accepted). You and your ummah have been favoured above the previous ummahs with this. There is a moment during this day wherein

every du'aa is accepted. This day is the day of ‘Mazeed."

Rasulullah (sallallahu-alayhi-wa-sallam) enquired, "What is the day of 'Mazeed?" Hadhrat Jibraeel (A.S) replied, "Allah has created a valley in Jannah wherein there is a container of musk. Every Jumu'ah, pulpits of celestial light are placed therein and the Ambiyaa (A.S) ascend them. There are also golden pulpits studded with rubies and crystal whereupon the Siddiqeen, martyrs and righteous people will sit. The people of Ghuraf (the average person of Jannah) will sit on hillocks nearby. They will all engage in praising Allah."

Allah will tell them, "Supplicate to Me and all your supplications will be accepted." They will all pray for Allah’s pleasure. Thereupon Allah will say, "I am pleased with all of you. I granted you a place in My home and conferred honour upon you." Thereafter Allah’s brilliance will be made manifest to them and they all will witness it. Due to this extra bounty, they will not find any day more beloved to them than the day of Jumu'ah.

According to one narration, Allah will tell the angels, "Feed My friends." They will then serve various types of foods, each morsel having a different taste. They will then be served various types of drinks by Allah’s command, each sip having a different taste.

Thereafter Allah will tell them, "I am your Rabb and I have fulfilled that promise that I had made to you. I will now fulfil whatever requests you make." The people of Jannah will repeatedly say that they only desire Allah’s pleasure. Allah will tell them, "I am pleased with you and I have something else with Me. Today I will bestow such a bounty on you that is superior to all of this."

Consequently, the veils will be removed and everyone will

witness Allah’s magnificence. They will immediately fall into prostration and will remain in this position until Allah tells them, "Raise your heads. This is not a place of worship." The people of Jannah will forget all the bounties of Jannah upon witnessing this sight. Then a strong wind will blow from beneath the Arsh. Musk will emanate from a white container and fall on their heads and on the foreheads of their horses. When they return to their abodes, their wives will say, "Today you have returned even more handsome than you were."

Hadhrat Ikrama (R.A) reports that the men and women of Jannah will all be youths of 33 years. They will all be extremely good looking and will each wear seventy sets of clothing. They will see their reflections on the faces, chests and calves of their spouses. A hadith mentions that if a damsel of Jannah has to expose her palm from the heavens, it would illuminate the entire universe.

THERE WILL BE NO NEED TO RELIEVE ONESELF IN JANNAH.

Hadhrat Zaid bin Arqarn (R.A) says that a person from the Ahlul Kitaab asked Rasulullah (sallallahu-alayhi-wa-sallam), "Will there be eating and drinking in Jannah?" Rasulullah (sallallahu-alayhi-wa-sallam) replied, "Yes. A person will be given the strength of a hundred men, to eat, drink and cohabit."

The person commented that since a person needs to relieve himself after eating, how will he be able to do this in a pure place like Jannah? Rasulullah (sallallahu-alayhi-wa-sallam) replied, "A person will not need to relieve himself in Jannah. However, his food will digest by means of perspiration which will have the fragrance of musk."

A TREE IN JANNAH CALLED "TOOBA."

A tree in Jannah called ‘Tooba’ will have a branch in every house of Jannah. It will bear various types of fruit, and birds, the size of camels, will perch thereupon. If a person of Jannah desires any of these birds, it will immediately be served on his table. He will be able to eat it dry on one side and roasted on the other. Thereafter the bird will get up and fly away.

THE APPEARANCE OF JANNAH.

Hadhrat Abdullah bin Abbaas (R.A) and Hadhrat Abu Huraira (R.A) have reported from Rasulullah (sallallahu-alayhi-wa-sallam), "The face of the first person to enter Jannah from my ummah will shine like the 14th full moon. The face of the second person will shine like a very bright star. Thereafter people will enter one after another with different appearances."

"There will be no need to relieve oneself in Jannah, neither will one's nose give out mucus. There will be combs of gold, rings of Ood (a fragrant perfume) and perspiration will have the fragrance of musk. Everyone's character will be alike. They will all be the youthful age of Hadhrat Isa (A.S) at 33. They will be as tall as Hadhrat Aadam (A.S) at 60 arm-lengths. They will be beardless and will have no hair besides that of their heads, eyebrows and eyelashes. They will be fair in complexion and their clothes will be green."

"When a person will lay his table, a bird will address him saying, ‘Oh friend of Allah! I have drank from the spring of Salsabeel and eaten a variety of fruit from the orchards beneath Allah’s Arsh.' The person of Jannah will eat from one side of the bird that will be cooked and from the other side,

which will be roasted. He will also wear seventy sets of clothing, each set being different in colour."

He will wear ten rings. The following inscription will appear on the first ring, **"Peace be on you because of the patience that you have exercised."**

The second ring will have the inscription, **"Enter Jannah in peace and safety."**

The third will read: **"This is the Jannah that you have received in lieu of your good actions."**

The fourth will read: **"Grief and worry have been removed from you."**

The fifth will read: **"We have adorned you with jewels and beautiful garments."**

The sixth will read: **"We have wedded you to the Hoorul Ain."**

The seventh will read: **"You shall have in Jannah whatever your heart desires and whatever cools the eyes. And you shall abide therein forever."**

The eighth will read: **"You have conformed with the Ambiyaa (A.S) and the Siddiqeen."**

The ninth will read: **"You have become youths who will never age."**

The tenth will read: **"You are the neighbours of such people who never cause you difficulty."**

FIVE CONDITIONS FOR ADMISSION INTO JANNAH.

1. Abstention from all sins. Allah says, "He who restrains himself from passions, then Jannah will surely be his abode."
2. Contentment with the basics of life.
3. Extreme eagerness to obey Allah's commands because Jannah will be the reward for good actions. (Refer to the inscription on the third ring).
4. Having love for the pious servants of Allah. Meeting them and participating in their gatherings because their intercession will be invaluable on the Day of Judgement. Rasulullah (sallallahu-alayhi-wa-sallam) has mentioned, "Take the pious as brothers (friends) because every brother will be given the right to intercede on the Day of Judgement."
5. Supplicate in abundance, especially for Jannah and a pleasant death.

WORDS OF WISDOM: - 3 FACTS.

1. Look at the rewards to be attained in the Hereafter. It is foolish to be inclined towards the things of the world and rely on them despite possessing proper knowledge.
2. Helplessness is not to make an effort for actions despite possessing the knowledge of their rewards in the Hereafter.
3. That person will attain the comforts of Jannah who forsakes the comforts of this world. That person will be wealthy in Jannah who forsakes this perishable world and is content with just a little.

THE STORY OF AN ASCETIC.

An ascetic saint was eating some greens with only a bit of salt. When someone objected to this he replied, "I use the world for worship (i.e. so that I may derive strength for worship by eating, thereby attaining Jannah). On the other hand, you eat the delicacies of the world simply to convert them into excreta."

Note: It is not possible for every person to act as this ascetic did. It is advisable to utilize every bounty of Allah and then show gratitude for the same. Allah likes to witness the effects of His bounties on His servants. Allah says, "Display the bounties of your Rabb."

A STORY OF HADHRAT IBRAHEEM BIN ADHAM (R.A).

Hadhrat Ibraheem bin Adham (R.A) once intended to use the public baths. The owner prevented him saying, "You cannot enter without first paying the fee." Hearing this Hadhrat Ibraheem (R.A) wept and said, "Oh Allah! I am not allowed to enter the house of shaytaan without paying a fee.

Jannah is home of the Ambiyaa (A.S) and the Siddiqeen. How can I enter it without a fee (i.e. without good actions)?"

FOOD FOR THOUGHT.

Allah once sent the following revelation to a Nabi (A.S): "Oh child of Aadam! You purchase Jahannam for an exorbitant price but fail to purchase Jannah for a small sum."

People consider spending exorbitant sums upon the prompting of some sinners, thereby purchasing Jahannam for

themselves. However, they find it difficult to spend a small sum upon the request of a poor beggar, whereas this is the price for Jannah.

A STATEMENT OF HADHRAT ABU HAAZIM (R.A).

Hadhrat Abu Haazim (R.A) says, "If Jannah is attained by forsaking all the pleasures of the world, then this is a cheap bargain. Similarly, it will also be a cheap bargain if one attains salvation from Jahannam on account of enduring all types of difficulties. Jannah can also be attained by forsaking a single pleasure from a thousand pleasures and by enduring a single difficulty from a thousand difficulties. How cheap is this bargain?"

THE DOWRY FOR JANNAH.

Hadhrat Yahya bin Mu'aadh Raazi (R.A) says, "Forsaking this world may be difficult, but forsaking Jannah is much more difficult. The dowry for Jannah is the forsaking of this world."

THE INTERCESSION OF JANNAH AND JAHANNAM

Hadhrat Anas bin Maalik (R.A) says that if a person asks for Jannah thrice, then Jannah says to Allah, "Oh Allah! Admit him into Jannah." When a person seeks protection for Jahannam thrice, then Jahannam says to Allah, "Oh Allah! Protect him from Jahannam."

THE BAZAARS OF JANNAH.

Rasulullah (sallallahu-alayhi-wa-sallam) has mentioned that there will be bazaars in Jannah, but there will be no trade therein. Friends will convene therein and speak about how they worshipped Allah in the world, about the condition of the

rich and the poor therein, about how death came to them and about the difficulties that they endured to reach Jannah.

WHO IS THERE WHO DESIRES JANNAH?

You have just read about the description of Jannah. Every person certainly desires to enter Jannah and must have made du’aa for Jannah. However, to merely depend upon du’aas without carrying out good actions is a deception. Foolish are those people who desire Jannah but are contaminated with sins and are negligent of performing good actions. They sleep when the mu'adhin calls the adhaan and sacrifice their salaah for their businesses. They are reluctant to pay zakaah and they forfeit their fasts in Ramadhaan. They die without performing the obligatory hajj and have no consideration for halaal and haraam in their businesses. They consider the learning and teaching of the Qur'aan as an iniquity and oppress the weak. They extract labour from the poor and usurp the wealth of orphans.

Despite carrying out all the above in addition to other sins, they aspire for high ranks of Jannah. If this is not foolishness, then what is? **If one aspires for Jannah, he should devote his entire life to the commands of Allah and the practices of Rasulullah (sallallahu-alayhi-wa-sallam).** At the same time, he should trample upon his carnal desires.

When the verse, **"And My mercy encompasses everything,"** the accursed Iblees said that he is also part of "everything." Therefore he also began to aspire for Allah’s mercy. Similarly, the Jews and the Christians also began to think in this way. However, Iblees became despondent when the next part of the verse was revealed i.e. **"I shall soon ordain this mercy for those who abstain from shirk, pay zakaah and who believe in Our verses."**

However, the Jews and the Christians said, "We abstain from shirk, pay zakaah and believe in Allah’s verses." They also became despondent when the verse was revealed, **"Those who follow the unlettered messenger."**

Therefore, the verse only applied to the Mu'mineen. Every Mu'min should thank Allah profusely for this great boon that Allah has bestowed on him.

5. THE MERCY OF ALLAH

THE HOPE AND PRAYERS OF HADHRAT YAHYA BIN MU'AADH RAAZI (R.A):- 3 DUAAS.

Hadhrat Yahya bin Mu'aadh Raazi (R.A) used to make the following du'aas:

1. Oh Allah! You have sent one part of the hundred parts of Your mercy to this world, due to which we have been blessed with the priceless wealth of Islam. So why should we not aspire for Your mercy on the day when You will exhibit the remainder of the hundred parts?

2. Oh Allah! If Your reward is reserved for the obedient and Your mercy is for the sinners, I would aspire for Your reward even though I was not from the obedient. Therefore, why should I not aspire for Your mercy when I am a sinner?

3. Oh Allah! You have created Jannah for Your friends and You have deprived the kuffar thereof and made them despondent of entering it. The angels are not in need of Jannah and You are also Independent of Jannah. Then for who can Jannah be besides for us?

NEVER MAKE ANYONE DESPONDENT OF ALLAAH'S MERCY.

Rasulullah (sallallahu-alayhi-wa-sallam) once became displeased upon seeing some Sahabah (R.A) laughing. He told them, "You people are laughing when Jahannam is behind you. I do not want to see you laughing again." Saying this, Rasulullah (sallallahu-alayhi-wa-sallam) left.

We became so stiff that it seemed as if birds were perched on our heads. Rasulullah (sallallahu-alayhi-wa-sallam) suddenly turned back and said, "Hadhrat Jibraeel (A.S) has just come to me with a message from Allah, "You have made My bondsmen despondent of My mercy. Inform them that I am the Most Forgiving, the Most Merciful and that My punishment is most severe."

AN OATH MAYBE TAKEN ON FOUR THINGS.

Hadhrat Abdullah bin Mas'ood (R.A) told Hadhrat Abdur Rahmaan (R.A), "I can take an oath on three things. If you take an oath on the fourth, I shall confirm your oath."

1. On the Day of Qiyamah, Allah will only befriend those whom he befriended in the world.
2. Allah shall never treat a Muslim (irrespective of the weakness of his Imaan) like how He will treat the kuffar.
3. A person will be with those whom he loves on the Day of Judgement.
4. On the Day of Qiyamah, Allah will conceal the sins of those people whose sins He had concealed in the world.

INTERCESSION WILL BE ON BEHALF OF THE SINNERS.

Hadhrat Jaabir (R.A) narrates that Rasulullah (sallallahu-alayhi-wa-sallam) said, "My intercession shall be for the sinful ones of my ummah. The one who rejects will be deprived of intercession."

A THOUGHT PROVOKING INCIDENT.

Hadhrat Jibraeel (A.S) related to Rasulullah (sallallahu-alayhi-wa-sallam) the incident of a person who lived on an island and

worshipped Allah for five hundred years. The island was surrounded by salty water, but Allah caused a small spring of sweet water to flow near him, from which he drank. Allah also caused a pomegranate tree to grow for him to eat from.

Daily he ate from the tree, drank from the water and made wudhu therewith. Allah even accepted his du'aa to die while prostrating. Hadhrat Jibraeel (A.S) told Rasulullah (sallallahu-alayhi-wa-sallam) that whenever they ascended and descended from the heavens they found him in prostration before Allah.

On the Day of Judgement Allah will announce that he should be admitted into Jannah on account of Allah's mercy. He will submit that it will be on account of his worship. Allah will then order that his actions be weighed against Allah's bounties upon him. When this will be done, all five hundred years of worship will not even suffice for the power of sight that Allah bestowed him with.

Allah will then instruct the angels to take this person to Jahannam. As they proceed, he will say, "Oh Allah! Enter me into Jannah by Your mercy." Allah will then command the angels to bring him back. When they again present him before Allah, Allah will ask him the following questions:

Question: Who created you?

Reply: Oh Allah! You did.

Question: Was this (creation) due to your actions or due to My mercy?

Reply: Due to Your mercy.

Question: Who granted you the guidance and the ability t o engage in worship for five hundred years?

Reply: Oh Allah! You did.

Question: Who took you to the island in the centre of the ocean? Who caused a spring of sweet water to flow amidst the salty water of the ocean? Who caused the pomegranate tree to grow? Who acceded to your request and allowed your soul to leave your body while you were prostrating?

Reply: Oh Allah! You did.

Allah will then tell him, "All of this was on account of My mercy, and I shall admit you into Jannah by My mercy as well."

GLAD TIDINGS.

The person whose heart contains fear and hope at the time of death will be treated according to his hope and saved from what he fears.

GOLDEN WORDS.

Hadhrat Ibn Mas'ood (R.A) narrates that Allah's mercy will be so vast on the Day of Judgement that even shaytaan will anticipate mercy and intercession.

Hadhrat Fudail bin Ayaadh (R.A) says that fear is best while one is healthy, so that one may excel in good actions. However, during weakness and illness, hope is best so that one does not grow despondent.

A STUNNING INCIDENT ABOUT ALLAH'S FORGIVENESS.

Hadhrat Ahmed bin Suhail (R.A) says that he saw Hadhrat Yahya bin Aktham (R.A) in a dream. He asked, "How did Allah treat you?" He replied, "Allah summoned me saying, 'Oh evil old man! You have perpetrated many bad acts.' I responded

by saying, 'Oh my Rabb! I shall not comment on these at this moment.'

Allah asked, 'Then what have you to say.' I said, 'Abdur Razzaaq told me that Zuhri told him that Urwa told him that Hadhrat A'isha (R.A) told him that Rasulullah (sallallahu-alayhi-wa-sallam) told her that Hadhrat Jibraeel (A.S) told him about Your declaration that 'When I wish to punish an old Muslim, I shy away due to his old age.' Oh Allah! I am a very old man.’

Allah replied, "They have all spoken the truth and so will it be.” I was therefore admitted to Jannah."

CONCISE ADVICE.

Hadhrat Umar (R.A) once came to Rasulullah (sallallahu-alayhi-wa-sallam) and saw him weeping. When he enquired about the reason for the tears, Rasulullah (sallallahu-alayhi-wa-sallam) said, "Allah has declared that He feels ashamed to punish an old man because of his age, then why is the old man not ashamed to disobey Allah?"

The tongue of every old person should be moist with excessive thanks to Allah. He should be ashamed to sin before the scribe angels (Kiraamun Kaatibeen) and should therefore avoid all sins. He never knows when he will die. In fact, crops are harvested as soon as they ripen. Youth is expected after childhood, adulthood is expected after adolescence and old age is expected after adulthood. What can be expected after old age besides death?

SEVEN CATEGORIES OF PEOPLE WILL BE SHADED BENEATH THE THRONE OF ALLAAH.

Allah’s Arsh will shade seven categories of people on the Day

of Qiyamah, when there shall not be any other shade. These shall be:

1. The just ruler.
2. The youth who engaged in Allah’s worship.
3. The person who’s heart is attached to the masjid.
4. Those two persons who love each other solely for Allah’s pleasure.
5. The person who sheds tears when remembering Allah in seclusion (this is a sign of sincerity).
6. The person who spends so secretly in charity that he does not even know how much he spends.
7. The person who, when he is seduced by a beautiful woman, withdraws saying, "I fear Allah!"

A general and widespread punishment does not afflict the masses due to the sins of certain people. However, when sin becomes rampant and no one attempts to forbid it, then all and sundry are swept up in the wake of Allah’s punishment. [Hadhrat Umar bin Abdul Aziz (R.A)]

Faqih Abul Laith (R.A) says that Allah once revealed to Rasulullah Hadhrat Yusha bin Noon (A.S) that He would soon destroy 40,000 pious people of his nation and 60,000 of the sinful ones. He submitted, "The destruction of the sinful ones are understood, but why should the pious ones be destroyed?"

Allah replied, "The pious ones did not forbid the evil and did not even consider the sins as an evil. In fact, they continued to eat, drink and mix with the sinners."

6. ENJOINING WHAT IS RIGHT AND FORBIDDING WHAT IS EVIL

GLAD TIDINGS.

Rasulullah (sallallahu-alayhi-wa-sallam) said, "Some people spread virtue and eradicate evil, while others spread evil and eradicate good. Glad tidings be for those whom Allah has used to spread good and terminate evil. Destruction be to those who spread evil and terminate good."

RECOGNIZING A MU'MIN AND A HYPOCRITE.

Enjoining good and forbidding evil (Amr bil Ma'roof wan Nahy anil Munkar) is the hallmark of a Mu'min. Allah says in the Qur'aan, **"The believing men and the believing women are auxiliaries to each other. They enjoin good and forbid evil."**

On the other hand, Allah also says, "The hypocrite men and women ail proceed from one another. They enjoin evil and forbid from good."

A REMARK BY HADHRAT ALI (R.A).

Hadhrat Ali (R.A) said, "The person who enjoins good, strengthens the firmness of the Mu'min, and the person who forbids evil, disgraces the hypocrite."

A TECHNIQUE IS REQUIRED WHEN ENJOINING GOOD.

Hadhrat Abu Darda (R.A) has mentioned that the person who

advises his brother in public has humiliated him. The one who advises him in private has embellished him. (A person is more likely to accept advice given in private and will be encouraged by attempting to act thereupon).

TYRANNICAL RULERS ARE THE RESULT OF FAILURE TO ENJOIN GOOD AND FORBID EVIL.

Hadhrat Abu Darda (R.A) once said, "Oh people! Continue to practice Amr bil Ma'roof wan Nahy anil Munkar, otherwise Allah will appoint such tyrants to rule over you, who will not respect your elders and will not have mercy upon your youngsters. Then the pious amongst you will pray to Allah, but He will not accept their supplications. You will beseech His help, but He will not help you. You will seek His forgiveness, but He will not forgive you."

THE CATEGORIES OF ENJOINING GOOD AND FORBIDDING EVIL.

Rasulullah (sallallahu-alayhi-wa-sallam) said, "When you see an evil being perpetrated, then prevent it with your hand. If you are unable to do this, then prevent it with your tongue. If you are unable to do even this, then at least consider it a vice in your heart. This is the lowest form of Imaan."

Some ulema have mentioned that rulers should forbid evil with their hands, the ulema should do so with their tongues, and the general public are those who at least consider it to be a vice.

A FASCINATING STORY.

A person was once infuriated when he noticed people worshipping a tree. He grabbed an axe and proceeded to chop

it down. En route he met the accursed Iblees, who asked him where he was headed. He informed Iblees that he intended to chop the tree. Iblees bade him to leave the tree alone and let the worshippers suffer the consequences. An argument ensued and the two eventually wrestled thrice, Iblees being defeated each time.

When Iblees finally realized that he will never defeat the person, he adopted another approach. He told the person that if he left the tree to be, he would find four dirhams beneath his bed every morning. When the person hesitated, Iblees solemnly promised this for him. The person accepted the proposal and returned home. As promised, he found the four dirhams on the promised place each morning for several mornings. However, when he did not find anything for two consecutive mornings, he grabbed his axe in a fit of anger and again proceeded to the tree.

Again he met the accursed Iblees on the road. When Iblees asked him where he was going, he replied that he was on his way to cut down the tree that people were worshipping. Iblees then told him to back off because he would not allow him to proceed. Iblees said, "On the first occasion you wanted to cut the tree down for Allah’s pleasure and I would never been able to stop you despite my hardest efforts. Now you intend to chop it up on account of four dirhams. If you just take another step I will sever your head from your body!" The person was thus obliged to return home. This shows that when actions are done for Alana’s pleasures, shaytaan is humbled. When actions are done for worldly benefit, even shaytaan gets bold.

FIVE CONDITIONS FOR A PREACHER.

1. Knowledge. (An ignorant person is not worthy of preaching).

2. Sincerity. (This is the lifeblood of every act and no action is accepted without it).

3. Good character and love. (The preaching of a harsh, impolite person cannot be effective).

4. Patience and forbearance. (A preacher cannot succeed without these two qualities because he will certainly encounter many difficulties and all types of people).

5. Practice upon what he preaches. (Without this his preaching will have no effect on the masses and he will fade away due to fear of people's taunts).

Hadhrat Hudhaifa (R.A) reports that Rasulullah (sallallahu-alayhi-wa-sallam) said, "Oh people! You must practice Amr bil Ma'roof wan Nahy anil Munkar, otherwise Allah's punishment may afflict you. Then you will supplicate to Him, but He will not accept your du'aas." [Bukhari]

Rasulullah (sallallahu-alayhi-wa-sallam) has also mentioned, "When people do not attempt to prevent an evil that they see before them, they should await Allah's punishment." [Tirmidhi and Ibn Maja] Rasulullah (sallallahu-alayhi-wa-sallam) is also reported to have said, "When people do not restrain the hand of an oppressor, they should await a widespread punishment from Allah." [Abu Dawood]

Hadhrat Wahshi (R.A) was the person who killed Hadhrat Hamzah (R.A). When he intended to accept Islam, he sent a letter to Rasulullah (sallallahu-alayhi-wa-sallam) stating his intentions, but added that the following verse of the Qur'aan prevented him from doing so. The verse in question was, **"Those who do not subscribe to another deity with Allah; do not kill those souls that Allah has forbidden except with warrant; and do not commit adultery. Whoever perpetrates these shall be a sinner."**

He wrote to say that he had perpetrated all these evils, so was there any Taubah (repentance) for him?

Allah then revealed the verse, **"Except for him who repents, believes and does good actions."** Rasulullah (sallallahu-alayhi-wa-sallam) had this written and sent to Hadhrat Wahshi (R.A).

He wrote back saying that the verse stipulates the performance of good actions and he did not know whether he would be able to comply.

Thereupon Allah revealed the verse, **"Verily Allah does not forgive that partners be ascribed unto Him, but forgives all besides this for whomsoever He wills."** This verse was also sent to him.

He again wrote back saying that this verse stipulates that Allah will only forgive those whom He wills. He expressed doubt about whether Allah would wish to forgive him or not.
Thereafter the verse was revealed declaring, **"Say, 'Oh My bondsmen who have transgressed against their souls! Do not be despondent of Allah’s mercy. Verily Allah forgives all sins. Inaction He is the Most Forgiving, the Most Merciful."**

After this verse was sent to him, he arrived in Madinah to accept Islam.

7. REPENTANCE

THE BEHAVIOUR OF MAN IS STRANGE INDEED.

The following statement of Allah's has been reported by Hadhrat Muhammad bin Mutarraf (R.A). Allah says, "The behaviour of man is truly strange. He asks forgiveness from Me after sinning, and I forgive him. Then he sins again, asks for forgiveness, whereafter I forgive him once more. He neither refrains from sin, nor does he grow despondent of My mercy. Oh Angels! Be witness to the fact that I have forgiven them."

Note: Every sinner should continue to seek Allah's forgiveness and must not persist in his sins. The penitent person will not be termed as one who is persistent in committing sins, even though he repents seventy times a day.

TAUBA IS ACCEPTED ONLY BEFORE DEATH.

Hadhrat Hasan Basri (R.A) reports that Rasulullah (sallallahu-alayhi-wa-sallam) said, "When Allah placed Iblees on the earth, he said to Allah, 'By Your honour and grandeur! I shall continue in my attempts to mislead man as long as his soul remains in his body.' Allah told him in reply, 'By My honour and grandeur! I shall continue to accept the repentance of man before he reaches the throes of death."

THE REMORSE AND DESPONDENCY OF THE ACCURSED IBLEES: - IN FIVES.

It has been reported that no sin of a person is recorded till these reach five. Thereafter, if he does five good actions, five

rewards are recorded in his account and the five sins are obliterated thereby. Iblees then laments with despondency, "How can I get man in my control when a single good actions destroys all my efforts?"

SIX QUALITIES OF ONE WHO TRULY RECOGNIZES ALLAH.

1. When he remembers Allah, he appreciates this boon.
2. When he looks at himself, he considers himself low. (Allah’s worship is perfection in itself).
3. He takes a lesson from Allah’s signs. (This is his objective).
4. When the thoughts of passion and sin enter his mind, he becomes afraid. (Fearing the thought of sin is a sign of perfection).
5. He becomes happy when thinking about Allah’s attribute of forgiveness. (The salvation of man depends on Allah’s forgiveness).
6. He repents whenever he thinks about his sins.

THE EMINENT FUDAIL (R.A).

A group of highway robbers, whose leader was Hadhrat Fudail (R.A) once decided to waylay a caravan consisting of traders, travellers, aged people, women and children. They mounted their horses, brandished their swords and left to accost the caravan at a place where they had halted to rest.

When the band of robbers arrived, the people of the caravan dispersed in such frenzy that the scene was reminiscent of Qiyamah, with every person worrying about himself only. Mothers were screaming, children were wailing and the robbers were exploiting the situation with their usual cold

heartedness.

In this confession, Hadhrat Fudail (R.A) came across a person in one section of the caravan who was busy reciting something. He approached the person in a fit of fury because the man was totally unafraid and unperturbed by their presence. As he drew closer to the person, he heard him recite the verse of the Qur'aan; **"Has the time not come for the believers that their hearts submit (and tremble) with the dhikr of Allah?"** [Surah Haaction]

The glory of the Qur'aan is such that a few verses of Surah TaaHaa was enough to alter the image of Abu Hafs, Umar bin Khattaab into Hadhrat Umar (R.A). It then raised him to such a mantle that Rasulullah (sallallahu-alayhi-wa-sallam) said, "If there was another prophet after me, it would have been Umar."

Similarly the words of the Qur'aan had such an impact upon Hadhrat Fudail (R.A), that he immediately threw down his sword, left his horse where it stood and ran into the forest leaving his henchmen behind. There he wept uncontrollably over all his past sins.

After a few days, another caravan was passing. The inmates, afraid of coming being attacked, asked one pious man in the vicinity whether Fudail was nearby or whether he was out plundering another caravan? The pious person told them not to be afraid of Fudail because he was now even scared of children.

Thereafter, Hadhrat Fudail (R.A) travelled from town to town looking for all those whom he had robbed. He then returned their property to them and sought forgiveness from them.
Allah says in Surah Shams, **"Allah has inspired evil and good in every soul. The one who purifies the soul is successful and the one who destroys it has certainly lost."**

TAUBATUN NASOOHA (SINCERE REPENTANCE):- 3 SIGNS.

Hadhrat Abdullah bin Abbaas (R.A) interprets Taubatun Nasooh as when:

1. A person's heart is ashamed.
2. His tongue seeks forgiveness.
3. He resolves never to repeat the sin he committed.

Allah instructs us in Surah Tahreem, **"Oh you who believe, repent to Allah, a sincere repentance (Taubatun Nasooha)."**

THE RESOLUTION NOT TO REPEAT A SIN IS IMPERATIVE WHEN ONE REPENTS.

Rasulullah (sallallahu-alayhi-wa-sallam) said, "The example of the person who repents and then continues to sin is like that of one who tries to make a fool of Allah."

A UNIQUE STORY.

One of the kings of the Bani Isra'eel employed a particular slave in his service after hearing much praise of him. Seeing the king in a good mood, the slave asked him, "What will be your reaction if you walked into your palace one day and had to see me engaged in joking and merrymaking with one of your concubines?" The king was enraged and cursed the slave for his impudence. The slave bid the king to be calm and told him that he was merely testing him. He then said to the king, "I am the slave of such a Master who never gets as angry as you do despite seeing His slave sin seventy times a day. He neither hits me for it, nor does He deprive me of my

sustenance (instead, He forgives me when I repent). Why should I leave him for you. I have just now experienced your reaction to an imaginary situation. What will your reaction be when one really disobeys you?"

SHAYTAAN ALSO HAS REGRETS.

A taabi'ee has mentioned that when a sinner repents for his sins and is remorseful of, his ranks are elevated even more and he becomes worthy of Jannah. It is then that shaytaan lamentingly says, "If I had only not encouraged him to sin (then his ranks would not have been raised)!"

HASTE IS BEST IN THREE THINGS.

1. Salaah, when the time sets in.

2. The burial of a deceased person.

3. Repentance after a sin (it should not be that he dies without repenting).

THE SIGNS OF TAUBAH.

Certain wise men have mentioned that acceptance of Taubah can be recognized by four signs. These are:

1. A person guards his tongue from futile talk, lying and backbiting.

2. He harbours no jealousy or enmity for anyone.

3. He forsakes evil company.

4. He prepares for death, is always remorseful, always repenting and always obedient to Allah’s orders.

A wise man was once asked, "Are there any signs whereby it

can be recognized that a person's Taubah is accepted?" He replied that there were the following four signs:

1. He disassociates from the company of evil people and joins the company of good people, having true reverence for them in his heart.
2. He disassociates from all sins and turns to good actions only.
3. He removes the love of the world from his heart and is constantly worried about the Hereafter.
4. He remains unworried about his sustenance, which Allah has assumed responsibility for, and engages in Allah's obedience.

People owe the following four responsibilities to such a person:

1. They should love him because Allah loves him.
2. They should pray that Allah keeps him constant on Taubah.
3. They should not taunt him about his previous sins.
4. They should remain in his company, talk about him and assist him in every way.

FOUR HONOR THAT ALLAH CONFERS UPON ONE WHO REPENTS.

Allah honours him with four things viz.

1. Allah purifies him for sins in such a manner that it is as if he had never committed any sin.
2. Allah begins to love him.

3. Allah protects him from shaytaan.

4. Allah makes him fearless and content before he leaves the world.

THE FIRE OF JAHANNAM WILL NOT AFFECT THE REPENTANT PERSON AS HE CROSSES OVER IT.

Hadhrat Khaalid bin Ma'daan (R.A) says that when the repentant people will enter Jannah, they will ask, "Allah has mentioned that we will have to cross over Jahannam before entering Jannah?" They will be told that they have already passed over Jahannam, but it was cooled (for them).

THE WARNING AGAINST TAUNTING A MUSLIM.

Rasulullah (sallallahu-alayhi-wa-sallam) has mentioned, "The Muslim who taunts another Muslim due to any evil, thereby embarrassing him, shall be just like the one who committed the evil (i.e. it will be as if he perpetrated the sin himself). The person who defames a Mu'min on account of any of his sins shall be involved in the same sin and defamation before he dies." (May Allah save us therefrom).

Faqih Abul Laith (R.A) says that a Mu'min never sins intentionally. His sins are always due to negligence and he is then forgiven after he repents. Therefore, why should he be taunted?

SINS ARE TOTALLY OBLITERATED BY TAUBA.

Hadhrat Abdullah bin Abbaas (R.A) reports that when a slave repents to Allah, Allah forgives him and causes the recording angels as well as the person's limbs to forget about the sin. Therefore, they are unable to testify against him. Even the ground whereupon the sin was committed forgets the sin.

When Allah cursed shaytaan he swore by Allah honour that he will never leave the bosom of man. Allah then swore by His honour that He would forgive man as long as he lives.

THE EXCELLENCE OF THE UMMAH OF RASULULLAH (sallallahu-alayhi-wa-sallam).

The Taubah of the previous ummahs (nations) was that Allah made a halaal thing haraam due to their sins. Allah also used to write their sin on their doors or on their limbs.
However, Allah has been extremely bountiful to the ummah of Rasulullah (sallallahu-alayhi-wa-sallam) by not exposing their sins in this manner.

Whenever the sinner turns to Allah asking for forgiveness, Allah says, **"My slave has sinned and has realized that he has a Rabb Who is Forgiving and Who has the power to take him to task."** Allah then forgives the person.

Allah says, **"Whoever commits a sin or oppresses himself, and then seeks forgiveness from Allah, he shall find Allah to be Most Forgiving, Most Merciful."** A person should repent every morning and evening for his sins.

GOOD ACTIONS ARE AWAITED BEFORE A SIN IS RECORDED: - 5 SINS.

Every person has an angel on each shoulder, who records his actions. The angel on the right shoulder is the leader. Whenever the angel on the left shoulder intends to record a sin that is committed, the angel on the right stops him saying, **"Do not write until five sins are committed."**

When five sins are perpetrated, the angel on the left requests permission to write. He is again prevented from writing with

the words, **"Wait! Perchance he may carry out a good action."**

When the person does carry out a good action, the angel on the right says, **"Allah has stipulated the principle that every good action will earn the reward of ten actions. Therefore this person has earned the reward of ten good actions for his one act. Since his sins are five, they will be forgiven in lieu of five actions and I shall record five good actions in his account."**

It is then that shaytaan wails as he says, **"How can I ever gain control over man?"**

SINS ARE TRANSFORMED INTO GOOD ACTIONS BY VIRTUE OF TAUBAH.

Hadhrat Abu Huraira (R.A) reports that he was once walking with Rasulullah (sallallahu-alayhi-wa-sallam) after Isha. On the road a woman asked, "Oh Abu Huraira! I have perpetrated a sin. How can I secure forgiveness?" When Hadhrat Abu Huraira (R.A) enquired about the sin, she said that she had committed adultery and killed the illegitimate child born therefrom.

Realizing the gravity of the sin, Hadhrat Abu Huraira (R.A) told her, "You are destroyed and have destroyed another as well. How can you be forgiven?" Hearing this, she fell unconscious. Hadhrat Abu Huraira (R.A) continued ahead, but remained remorseful, thinking that he should enquire from Rasulullah (sallallahu-alayhi-wa-sallam) about the matter.
The following morning, when he informed Rasulullah (sallallahu-alayhi-wa-sallam) about the incident, Rasulullah (sallallahu-alayhi-wa-sallam) said, "Inna Lillahi wa Inna Ilayhi Raji'oon (To Allah we belong and to Him shall we return. Abu

Huraira! You have destroyed yourself and another. Have you not read the verse of the Qur'aan where Allah says, **"Those who do not subscribe to another deity with Allah, do not kill those souls that Allah has forbidden except with warrant, and do not commit adultery. Whoever perpetrates these shall be a sinner. Punishment will be doubled for them on the Day of Qiyamah, and they will remain therein forever. Except for him who repents, believes and does good actions. For these people Allah will convert their sins into good actions. Allah is ever the Most Forgiving, the Most Merciful."**

Hadhrat Abu Huraira (R.A) says that he then roamed through all the streets of Madinah in search of this woman, announcing, "Where is the woman who asked me a ruling last night?" Seeing his condition, the children said that he must be mad.

That night he met the woman at the same place. He told her what Rasulullah (sallallahu-alayhi-wa-sallam) had said adding that the doors of repentance were open for her. She was so overcome with joy that she donated a certain orchard of hers to the poor.

Ulama have mentioned that sins are replaced by correspondingly proportional good actions. Allah is even prepared to forgive kufr. He says, **"Tell the disbelievers, 'If they repent from kufr, they will be forgiven for all that has past."**

If kufr, which is a terrible sin, can be forgiven, others must surely be forgivable.

THE STATEMENT OF HADHRAT MOOSA (A.S).

Hadhrat Moosa (A.S) said, "Astonishing is that person:

- who laughs, despite being convinced about Jahannam;

- who is happy, despite being convinced of death;
- who sins, despite being convinced of reckoning;
- who grieves, despite being convinced of Taqdeer (fate);
- who is content with the world, despite witnessing it's changes;
- and the one who does not carry out good actions, despite his conviction in Jannah."

THE REPENTANCE OF ZAAZAAN.

Hadhrat Abdullah bin Mas'ood (R.A) was once passing through a place where people were intoxicated with liquor and a person named Zaazaan was singing to them in an extremely melodious voice. Hadhrat Abdullah bin Mas'ood (R.A) said, "What a beautiful voice. If it was only used to recite the Qur'aan, it would truly be appreciated." He then covered his head with a shawl and left.

Zaazaan noticed him and asked the people about who he was and what he had said. The people informed him that it was Hadhrat Abdullah bin Mas'ood (R.A), who was a companion of Rasulullah (sallallahu-alayhi-wa-sallam). They also told him what he had said. Hearing this, Zaazaan was taken aback. He immediately broke his drum and ran weeping after Hadhrat Abdullah bin Mas'ood (R.A).

Hadhrat Abdullah bin Mas'ood (R.A) hugged him and they both began to cry. Hadhrat Abdullah bin Mas'ood (R.A) then mentioned, "Why should I not love the person whom Allah loves?" Zaazaan then repented and learnt the Qur'aan from Hadhrat Abdullah bin Mas'ood (R.A). He attained such proficiency in the Qur'aan and in other Islamic sciences that he became a learned scholar of the time. Numerous narrations of Ahadeeth record him as a narrator from Hadhrat

Abdullah bin Mas'ood (R.A).

A THOUGHT PROVOKING INCIDENT.

Faqih Abul Laith (R.A) narrates that his father used to recount the incident of an extremely beautiful woman from the Bani Isra'eel, who used to ensnare men into fornication. Her door remained open at all times and men would be attracted when they saw her sitting there. She would charge them a fee of ten gold coins to do as they pleased with her.

Incidentally a saint once passed by her house. He was immediately infatuated when he set eyes on her and could not fight the temptation to have her. He made du'aa to Allah and tried to convince himself to discard of the evil, but the flames could not be doused. Eventually, he sold of his belongings and collected ten gold coins. She instructed him to hand the money over to her solicitor, and an appointment was duly fixed for him.

When he arrived at her home, he found that she had adorned herself well and looked stunning. When he stretched out his hand to touch her, Allah's grace and the blessings of his worship caused an uncontrollable fear to grip his heart. It then occurred to him that Allah was watching his vile act. His gaze then dropped, his hands trembled and his face grew pale. The woman had never seen such a sight before and asked him what was wrong. He replied, "I fear my Rabb. Please allow me to leave."

She said, "Shame be on you. You are afraid and want to leave when you have the desire of thousands of men before you! What is this all about?" He said, "It is nothing. Just allow me to leave and I will not even ask for a refund of my money." She said, "Could this perhaps be the first time in your life?"

When he replied in the affirmative, she allowed him to leave on condition that he leaves his name and address with her. He complied and then left her, shouting and cursing himself and throwing sand on his head due to remorse.

As he left, the woman began to reconsider her situation. She thought that this person became so overcome with Allah’s fear whereas he had only intended to sin for the first time in his life. She, on the other hand, had spent so many years actually perpetrating the act, yet her Rabb was the same as his. She realized that she should fear Allah even more. She then repented for her sins, shut the door, removed her beautiful clothing and wore old and tattered clothing.

It then occurred to her to learn from a saint, without whom she would not be able to rid herself of her faults. She decided to search for the same man, thinking that he may marry her and teach her about the Deen. Consequently, she gathered a considerable amount of her animals and wealth, and left in search of the saint. After many inquiries, she located him in a village. When she removed her veil before him, he gave a shout and immediately passed away.

She was left standing there in astonishment. She then enquired from the people whether he had any unmarried relatives. They informed her of his brother, who was extremely poor, but exceptionally pious. She declared that she had no use for her wealth and consequently married the brother. The couple had seven sons, all of whom were accorded lofty ranks by Allah. "Such is the grace of Allah that He accords to whom He wills."

A HADITH QUDSI: - 9 ADVICES.

Hadhrat Abu Dharr (R.A) narrates from Rasulullah (sallallahu-

alayhi-wa-sallam) that Allah says:

1. Oh My slaves! Just as I have forbidden oppression upon Myself, you should also consider it haraam to oppress others.
2. Oh My slaves! You were all once astray except for those whom I had guided. Therefore, ask Me for guidance and I shall guide you.
3. Oh My slaves! All of you were hungry save for those whom I had fed. Therefore, ask Me for sustenance, and I will provide for you.
4. Oh My slaves! All of you were naked, save those whom I had clothed. Therefore, ask Me for clothing and I will provide it for you.
5. Oh My slaves! You are constantly engaged in sins, but I conceal your sins for you. Therefore, seek forgiveness only from Me and I will certainly forgive you.
6. Oh My slaves! You can neither be of benefit to Me, nor can you harm Me.
7. Oh My slaves! If all your past and future generations of man and jinn collectively become extremely pious, it will not add an iota to My sovereignty.
8. Oh My slaves! If all your past and future generations of man and jinn collectively become extremely evil, it will not decrease an iota from My sovereignty.
9. Oh My slaves! If all of man and jinn from the time of Hadhrat Aadam (A.S) have to gather at a place and ask from Me, and if I then had to fulfil every desire of each individual, it would not even decrease from My treasures the amount that decreases from the ocean when a pin is dipped therein and removed.

SERVING ONE'S PARENTS IS SUPERIOR THAN JIHAAD.

A Sahabi (R.A) once requested permission from Rasulullah (sallallahu-alayhi-wa-sallam) to fight in jihaad. When Rasulullah (sallallahu-alayhi-wa-sallam) asked him whether his parents were alive, he replied in the affirmative. Rasulullah (sallallahu-alayhi-wa-sallam) then told him, "Go and strive in their service."

When even an able man is not required to fight in jihaad, it will be better for a person to rather serve his parents at home. He may not proceed for jihaad without their permission. The least form of disobedience to parents is to mutter a word like "Uff!" when displeased about something.

Allah says, **"Do not even say 'Uff!' to them and do not reproach them."**

THREE ACTIONS ARE NOT ACCEPTED WITHOUT ANOTHER THREE.

It has been mentioned that three verses of the Qur'aan cannot be practiced upon without practicing on both the constituents of each verse. These are:

1. **"Establish salaah and pay zakaah."** Salaah will not be accepted without paying zakaah and vice versa. (Of course, this will only apply to the wealthy people upon whom zakaah is obligatory.
2. **"Obey Allah and obey the Rasul (messenger)."** Allah cannot be obeyed without Rasulullah (sallallahu-alayhi-wa-sallam) and vice versa.

3. "**Show gratitude to Me and your parents."** A person cannot be grateful to Allah without being grateful to his parents and vice versa.

The person who pleases his parents pleases Allah and the one who displeases his parents displeases Allah.

Hadhrat Farkhad Sabkhi (R.A) says that he read in a book that it is not befitting of children to even talk without the permission of their parents. They should only speak when asked something and should never walk in front, on the right, or on the left of their parents. They must always walk behind them.

DISPLEASING ONE'S PARENTS RESULTS IN A BAD DEATH.

Hadhrat Anas (R.A) reports that there was a person during the time of Rasulullah (sallallahu-alayhi-wa-sallam) by the name of Alqama (R.A). He exerted himself greatly for the Deen and gave a lot of charity. It once happened that he fell seriously ill. His wife summoned Rasulullah (sallallahu-alayhi-wa-sallam) via another woman.

Rasulullah (sallallahu-alayhi-wa-sallam) sent Hadhrat Ali, Bilaal, Salmaan Faarsi and Ammaar (R.A) to examine the situation. They found Hadhrat Alqama (R.A) in the throes of death and, try as they may, they could not get him to recite the kalimah. Hadhrat Bilaal (R.A) reported the situation to Rasulullah (sallallahu-alayhi-wa-sallam).

Rasulullah (sallallahu-alayhi-wa-sallam) asked whether the parents of Hadhrat Alqama (R.A) were alive. Rasulullah (sallallahu-alayhi-wa-sallam) was informed that his mother was alive, and that she was extremely old. Rasulullah (sallallahu-alayhi-wa-sallam) sent Hadhrat Bilaal (R.A) to

request her to come to him, otherwise he would go to her.

When the old lady received the message, she said, "May my soul be sacrificed for Rasulullah (sallallahu-alayhi-wa-sallam)! I shall go to him." She then took the support of a stick and walked to meet Rasulullah (sallallahu-alayhi-wa-sallam). When she arrived in the presence of Rasulullah (sallallahu-alayhi-wa-sallam), she greeted with salaam and sat down.

Rasulullah (sallallahu-alayhi-wa-sallam) replied to her greeting and told her, "Do reply truthfully to whatever I shall ask you. If you lie, I will be informed thereof by revelation. Tell me. What kind of a person is Alqama?" She replied, "He performs a lot of salaah, fasts often and his spending in charity cannot even be estimated."

Rasulullah (sallallahu-alayhi-wa-sallam) then asked her, "How is the relationship between the two of you?" She replied, "I am angry with him." When Rasulullah (sallallahu-alayhi-wa-sallam) asked her the reason for this, she said, "Because he gives preference to his wife over me. He listens to her more than he listens to me and accepts what she has to say."

Rasulullah (sallallahu-alayhi-wa-sallam) said, "The displeasure of his mother as prevented him from reciting the kalimah." Turning to Hadhrat Bilaal (R.A), Rasulullah (sallallahu-alayhi-wa-sallam) said, "Bilaal! Gather some wood so that I may burn Alqama." The old lady was startled and asked, "Oh Rasulullah (sallallahu-alayhi-wa-sallam)! Are you going to burn my son, the apple of my eye? How can I tolerate this?"

Rasulullah (sallallahu-alayhi-wa-sallam) told her, "Allah's punishment is more severe and eternal. If you wish that Allah forgives your son then be pleased with him. By Allah! His salaah, fasting, etc can never be of avail without your pleasure." She immediately raised her hands and said, "Oh

Rasulullah (sallallahu-alayhi-wa-sallam)! I call yourself and all those present here to witness that I am pleased with Alqama!"

Rasulullah (sallallahu-alayhi-wa-sallam) then sent Hadhrat Bilaal (R.A) to see whether Alqama (R.A) could recite the kalimah. He said, "It is just possible that she has declared her pleasure with Alqama because of me, without being pleased with him from her heart." As Hadhrat Bilaal (R.A) entered the door, he heard Hadhrat Alqama (R.A) loudly reciting, "Laa ilaaha IIIAIIaah." Hadhrat Bilaal (R.A) told the people that the displeasure of Alqama's mother had handicapped his tongue.

Hadhrat Alqama (R.A) passed away the same day. Rasulullah (sallallahu-alayhi-wa-sallam) performed the funeral (Janazah) salaah and then told the people, "Listen, Oh gathering of Muhajireen and Ansaar! Allah's curse is on the person who prefers his wife to his mother. Neither are his Faraaidh nor his Nawaafil accepted."

CHILDREN OWE TEN RIGHTS TO THEIR PARENTS.

1. They should be provided with food if they do not have any.

2. They should be given clothing if they do not possess any.

3. They should be served if necessary.

4. If they call, they should be immediately attended to. .

5. They should be gently spoken to and never addressed harshly.

6. They must never be called by their names since this is disrespectful.

7. Children should walk behind them and never in front of them, nor by their sides.

8. One should like for them what he likes for himself and

dislike for them what he dislikes for himself.

9. One should always make du'aa for them. By not making du'aa for them, a person's life will be straitened.

10. Every command of theirs should be duly obeyed, unless it contradicts the sharia (Law of Allah).

PLEASING THE PARENTS AFTER THEIR DEATH: - BY 3 THINGS.

Children can please their parents by doing three things after the demise of the parents. These are:

1. The children should be pious. This will bring them more pleasure than anything else.

2. The children should maintain good relations with the family and friends of their deceased parents.

3. They should make du'aa for the forgiveness of their parents and give charity on their behalf.

PARENTS OWE THREE RIGHTS TO THEIR CHILDREN.

Rasulullah (sallallahu-alayhi-wa-sallam) mentioned that parents owe three rights to their children. These are:

1. Giving them good names (that have good meanings).

2. Teaching them the Qur'aan when they are of an understanding age.

3. Marrying them off when they come of age.

THE CONSEQUENCE OF NOT TEACHING CHILDREN GOOD MANNERS.

A person complained to Hadhrat Abu Hafs Sikandari (R.A) that

his son hit him. Hadhrat Abu Hafs (R.A) exclaimed, "SubhanAllah! A son hitting his father! Did he really hit you? Did you teach your son manners and respect?"

"No," replied the father. "Did you teach him the Qur'aan?" was the next question. Again that reply was in the negative. Abu Hafs (R.A) then asked the father what the occupation of his son was. The father replied that he was a farmer.

"Do you know why he hit you?" asked Hadhrat Abu Hafs (R.A). When the father could not give a reply, Abu Hafs (R.A) told him, "It seems to me that he rides a donkey to work every morning. A bull walks in front of him and a dog behind. Since you did not teach him the Qur'aan, which he could recite on the way, he must be singing as he proceeds. You must have tried to stop him from singing, so he considered you to be a bull, and hit you. You should thank Allah that he did not fracture your head."

AS YOU SOW, SO SHALL YOU REAP.

Hadhrat Thaabit Banaani (R.A) says that someone made mention of a person who was hitting his father. When someone intervened, they father told him, "Do not intervene and do not say anything because I used to hit my father at this same spot. I am therefore receiving my punishment. It is no fault of my son, so do not scold him."

PERFECT POLITENESS: - REAPS 8 BENEFITS.

Hadhrat Fudail bin Ayaadh (R.A) says that the person with perfect politeness is one who:

1. Obeys his parents.

2. Maintains sound family ties.

3. Serves his friends.
4. Is courteous towards his wife, servants and employees.
5. Safeguards his Deen.
6. Is careful with his wealth and only spends where necessary.
7. Guards his tongue.
8. Spends most of his time at home, avoiding wasting time on futile gatherings.

THE FOUR SIGNS OF GOOD FORTUNE.

Rasulullah (sallallahu-alayhi-wa-sallam) said that four things denote the good fortune of a person. These are:

1. His wife is pious.
2. His children are obedient and pious.
3. His partners and associates are pious.
4. His sustenance is found within his town.

THE REWARDS OF FIVE THINGS WILL CONTINUE TO BE RECEIVED EVEN AFTER DEATH.

Hadhrat Anas (R.A) has mentioned that the rewards of five things will continue to be received even after death viz.

1. The digging of a well (or another water source, until it is depleted).
2. Building of a Masjid (as long as people engage in worship therein)
3. Writing the Qur'aan (as long as people read from it).
4. An orchard (or tree, as long as people derive benefit

therefrom).

5. Pious children or students (the father or teacher will continue to benefit from these products of theirs).

SOME AHADEETH.

1. Hadhrat Abu Huraira (R.A) narrates that Rasulullah (sallallahu-alayhi-wa-sallam) said, "May he be disgraced! May he be disgraced! May he be disgraced! The person whose parents, or any one of them, reach old age and he does not attain Jannah (by serving them)." [Muslim]
2. Hadhrat Abdullah bin Mas'ood (R.A) reports that he once asked Rasulullah (sallallahu-alayhi-wa-sallam), "Which action is most beloved to Allah?" Rasulullah (sallallahu-alayhi-wa-sallam) replied, "Salaah during it's time." He then asked, "What next?" The reply was, "Kindness to parents." When he asked what was next in merit, Rasulullah (sallallahu-alayhi-wa-sallam) said, "Jihaad in Allah's way." [Bukhari and Muslim]

Rasulullah (sallallahu-alayhi-wa-sallam) has mentioned, "No action receives reward faster than the maintenance of good family ties and no action attracts punishment faster than the severance of family ties."

8. FOSTERING GOOD RELATIONSHIPS

THREE QUALITIES OF THE PEOPLE OF JANNAH

The following are three qualities that are found in the people of Jannah and are exclusive to those who are noble an honourable. They are:

1. Being good to those who are bad to them.
2. Forgiving those who oppress them.
3. Spending on those who do not give anything to them.

A STATEMENT OF HADHRAT UMAR (R.A).

"By adopting taqwa and maintaining sound family ties one's life is extended, sustenance is blessed, and mutual love grows."

MUSLIMS AND KUFFAR ARE TO BE TREATED EQUALLY IN THREE RESPECTS.

Hadhrat Maymoon bin Mihraan (R.A) says that Muslims and the kuffar must be treated equally in three respects viz.

1. In the fulfilment of promises pledged to them.
2. In the maintenance of good family relations.
3. In returning of trusts in the same condition as they were received.

A STATEMENT OF HADHRAT HASAN BASRI (R.A).

Allah’s curse is on those people who display knowledge, but

destroy action, who express love with the tongue, while the heart harbours hatred, and who sever family ties.

Faqih Abul Laith (R.A) says that it is compulsory to send gifts and regularly meet those relatives who live close by. If one is unable to give gifts, then he should at least meet with them and render them assistance when need be. If they live in a distant place, one must write to them in an effort to maintain ties.

TEN BENEFITS OF FOSTERING GOOD FAMILY RELATIONS.

1. It harnesses Allah’s pleasure.
2. It pleases the relative (pleasing a Mu'min is a form of worship).
3. It pleases the angels.
4. It earns the praises of others (which is a bounty if it is not made one's objective).
5. It grieves Iblees.
6. It increases one's lifespan (The life is more blessed and one earns more reward because he has time to do more good actions).
7. It increases the blessings in one's sustenance.
8. It even pleases the deceased (when they are informed thereof).
9. It increases people’s love for one (they will therefore be ready to assist one at the time of need).
10. The reward earned thereby continues to accrue to one even after his death (those with whom one maintained good ties will continue to make du’aa for him after his demise).

THREE GROUPS OF PEOPLE WILL BE BENEATH THE SHADE OF ALLAH'S THRONE ON THE DAY OF QIYAMAH.

Hadhrat Anas bin Maalik (R.A) say that three groups of people will be beneath the shade of Allah’s throne on the Day of Judgement viz.

1. Those who fostered good family ties (since he comforted people in this world, Allah will see to his comfort on the Day of Qiyamah by shading him and protecting him from the torment of that day).

2. Those widows who did not remarry for the sake of their children.

3. Those who also invited orphans and poor people to a feast.

ALLAH LOVES TWO FOOTSTEPS.

Rasulullah (sallallahu-alayhi-wa-sallam) has mentioned that Allah loves two footsteps very much. The first is the footstep taken towards salaah, and the second is the one taken in the direction of joining family ties.

FIVE FACTORS THAT INFLATE THE REWARDS OF ACTIONS TO THE SIZE OF MOUNTAINS AND INCREASES ONE'S SUSTENANCE.

1. To inculcate the habit of spending in charity (irrespective of the amount).

2. Fostering sound family relations (to any degree).

3. To continuously strive in Allah’s path (in any form).

4. To always remain in the state of wudhu.
5. To obey the parents at all times and in all circumstances.

Spending in charity, maintaining family ties and obeying one's parents are of the highest forms of fulfilling the rights of people. Striving in Allah’s path is one of the highest forms of fulfilling Allah’s rights. Constantly remaining in the state of wudhu is the best way of averting shaytaan’s plots and other calamities.

SOME AHADEETH.

1. Rasulullah (sallallahu-alayhi-wa-sallam) said, "Whoever believes in Allah and the last day should entertain his guest. Whoever believes in Allah and the last day should join family ties. Whoever believes in Allah and the last day should speak what is good or remain silent." [Bukhari and Muslim]
2. Rasulullah (sallallahu-alayhi-wa-sallam) said, "The person who yearns that his sustenance and his life be blessed, should maintain good family ties."
3. Rasulullah (sallallahu-alayhi-wa-sallam) has mentioned, "The proper maintainer of family ties is not the one who treats others as they do to him, but he is one who joins with those who sever ties with him."

9. RIGHTS OF NEIGHBOURS

7 TYPES OF PEOPLE UPON WHOM THERE IS NO MERCY.

Faqih Abul Laith Samarqandi (R.A) has reported from Rasulullah (sallallahu-alayhi-wa-sallam) that Allah will not look with mercy towards seven types of people, and He will enter them into Jahannam. These are:

1. Both parties involved in an act of sodomy.

2. Those who masturbate.

3. Those who sodomise animals.

4. Those who engage in anal sex.

5. Those who marry a mother and a daughter.

6. Those who commit adultery with their neighbour’s wives.

7. Those who harass and cause inconvenience to their neighbours.

All these categories of people are deserving of Allah’s curse till they repent sincerely.

Rasulullah (sallallahu-alayhi-wa-sallam) has mentioned that no person can be a perfect Mu'min till people are safe from his hands and tongue. Similarly no person can be a perfect Mu'min till his neighbour’s safe from his evil.

9 RIGHTS OF NEIGHBOUR

A person once asked Rasulullah (sallallahu-alayhi-wa-sallam),

"What are the rights of a neighbour?" The reply was:

1. He should be granted a loan upon request.
2. His invitation should be accepted.
3. He should be visited when ill.
4. He should be assisted upon request.
5. He should be consoled when he suffers any loss.
6. He should be congratulated upon a happy occasion.
7. His funeral should be attended.
8. His home and family should be cared for in his absence.
9. A high building should not be constructed without his permission.

5 WORDS OF WISDOM.

Rasulullah (sallallahu-alayhi-wa-sallam) advised Hadhrat Abu Huraira (R.A) thus:

1. Adopt abstinence and you will be considered as one who worships the most.
2. Be content and you will be regarded as the most grateful.
3. Like for others what you like for yourself and you will be a perfect Mu'min.
4. Treat your neighbours well and you will be a perfect Muslim.
5. Laugh less because excessive laughter kills the heart.

THREE TYPES OF NEIGHBOURS.

Rasulullah (sallallahu-alayhi-wa-sallam) has mentioned that

there are three kinds of neighbours viz.

1. the one with three rights,
2. the one with two rights and
3. the one with one right.

The first type is that neighbour who is a Muslim, a relative and a neighbour.

The second is he who is a Muslim and neighbour, who is not a relative.

The third type is the non-Muslim, who is only a neighbour.

THREE ADVICES.

Hadhrat Abu Dharr Ghifaari (R.A) says that his beloved friend, Rasulullah (sallallahu-alayhi-wa-sallam) gave him three advices. These were:

1. Obey the leader even though his nose may be cut off (when his command does not contradict the sharia).
2. Add more water to your gravy so that you could give some to your neighbour.
3. Perform salaah on it's due time.

A FEW PEARLS OF WISDOM.

1. Hadhrat Hassan Basri (R.A) says, "Good behaviour towards neighbours does not only mean that one does not cause any harm to them, it also includes being patient when they harm you."
2. Hadhrat Amr bin Al Aas (R.A) has mentioned, "Maintaining

good family ties does not mean that a person joins ties with those who joins ties with him, and severs ties with those who sever ties with him. This is equity. Proper maintenance of ties means that you join ties with those who sever them and that you behave well with those who oppress and harass you. Similarly, forbearance does not mean that you are forbearing with those who are forbearing towards you and that you behave foolishly with those who behave foolishly towards you. This is also mere equity. True forbearance is when you are patient with the foolishness of fools and the harassment of neighbours. Not harassing them is best."

THE POSITION OF A NEIGHBOUR.

That neighbour is best, who is trusted by his neighbours in every respect and who never says anything that has to be retracted if his neighbour has to appear, that will be a cause of embarrassment if the neighbour has to learn of it.

A good neighbour is also him who the other neighbour trusts so much that he feels assured that any valuable will not be touched in his absence (neither will the neighbour himself touch it, nor will he allow others to do so). It becomes then easy for the neighbour to leave something in his custody.

THREE PRAISEWORTHY TRAITS DURING THE PERIOD OF IGNORANCE.

Hadhrat Abdullah bin Abbaas (R.A) says, "Three qualities were practiced during the period of ignorance. Muslims are more worthy of acting on these. These are:

1. Entertaining guests.

2. Not divorcing wives who have aged so that they do not

experience any difficulties in their old age.

3. If a person was in debt, all his neighbours would contribute towards paying off his debt. They would also assist him in any other difficulty.

THE POOR NEIGHBOUR WILL CALL THE RICH NEIGHBOUR TO TASK.

Rasulullah (sallallahu-alayhi-wa-sallam) has mentioned, "On the Day of Judgement a person will grab hold of his neighbour saying, "Oh Allah! You made him rich, while I was poor. There were nights when I slept on an empty stomach, while he would go to bed with a full stomach every night. Ask him why he closed his door on me and why he deprived me of the wealth that You blessed him with."

TEN OPPRESSORS.

Hadhrat Sufyaan Thauri (R.A) says that ten people are regarded as oppressors viz.

1. The person who prays for himself, but forget his parents and other Mu'mineen.
2. The person who does not recite at least a hundred verses of the Qur'aan daily.
3. The person who leaves the Masjid without performing at least two rakaahs of salaah.
4. The person who passes a graveyard without greeting the deceased or praying for them.
5. The person who enters a city on a Friday and leaves without performing the Jumu'ah salaah.
6. That man or woman in whose vicinity a learned person

comes and none acquires any religious knowledge from him.

7. Those two people who love each other for the pleasure of Allah but are unaware of each others names.

8. That person who is invited by another but does not accept his invitation (when acceptance does not contradict the shari'ah).

9. That youngster that has no commitments yet does not acquire any religious knowledge or manners.

10. That person who has eaten to his fill while his neighbour goes hungry.

FOUR WAYS WHEREBY GOOD RELATIONS MAY BE MAINTAINED WITH ONE'S NEIGHBOUR.

Faqih Abul Laith Samarqandi (R.A) said perfect relations may be maintained with a neighbour in four ways viz.

1. To assist the neighbour with whatever means are at one's disposal.

2. Never desire that which your neighbour possesses.

3. Never harm your neighbour in any way.

4. Exercise patience when your neighbour causes you any difficulty.

Rasulullah (sallallahu-alayhi-wa-sallam) said, "Make it incumbent upon yourself because truthfulness is piety and piety leads to Jannah. A person endeavours to be truthful and continues to do so till Allah records him in the list of the truthful. Abstain from lying because it constitutes sin and vice, which leads one to Jahannam. A person continues to lie until he is recorded in the list of liars."

10. LYING

A SAYING OF HADHRA T LUQMAAN (A.S).

Someone asked Hadhrat Luqmaan (A.S), "How did you achieve this high rank?" He replied, "By means of truthfulness, trustworthiness and abstaining from futility."

SIX THINGS GUARANTEE JANNAH.

Rasulullah (sallallahu-alayhi-wa-sallam) said, "Guarantee six things for me and I will guarantee Jannah for you in exchange viz.

1. Always speak the truth.

2. Fulfil promises to the best of your ability.

3. Do not betray anyone's trust.

4. Protect your private organs.

5. Keep your gazes lowered.

6. Restrain your hands from oppression."

Truthfulness, fulfilling of promises and guarding trusts are all actions that relate to Allah and man as well. Truthfulness to Allah means that a person admits to Allah’s Oneness and recites the Kalimah with sincerity. Saying anything untrue constitutes lying to people, and cannot be condoned.

It is also compulsory for people to fulfil the pledge that they took with Allah before time (i.e. the pledge to accept Allah as their Rabb.) As far as possible, man should fulfil the pledges and promises that he makes to another person.

Imaan, the faraaidh and all the commands of Allah are trusts that Allah has placed in the custody of people. They should ensure that they fulfil these. Similarly, the trusts and secrets that people are entrusted with should also be duly kept with diligence.

Protection of the private parts: Private parts here refer to the entire area between the navel and the knees for males, and the entire body for females, excluding the hands and feet. This is of two categories:

The first is that one safeguards them from being used for sinful purposes like adultery.

The second is that a person ensures that no other person sees it. Allah's curse is on the person who sees the private portion of another, as well as on the person who allows his / her private parts to be seen (this refers to those people who cannot see each other in terms of the shari'ah). Of course, others may see these at times of extreme necessity.

Lowering the gazes: This is also necessary so that a person does not inadvertently see the private parts of another or a person (who is not a mahram to them.) It is also necessary so that people's gazes do not fall on the things of this world, thereby enticing one towards these.

Restraining the hand: This refers to acquiring wealth by haraam means and oppressing people. A taabi'ee has mentioned, **"Truthfulness is the beauty of the pious, while lying is the trait of the wretched."**

11. BACKBITING

SPOKEN ILL OF SOMEONE

Rasulullah (sallallahu-alayhi-wa-sallam) has mentioned, **"Backbiting means that you say something of your brother in his absence that he would not like."** Someone asked, "What if the fact mentioned is really in him?"

Rasulullah (sallallahu-alayhi-wa-sallam) replied, **"Then it is backbiting. If the fact is not in him, then it would constitute slander, which is worse than backbiting."**

It has been mentioned that if it is said about someone, that his garb is too high or too low, then this will also be regarded as backbiting.

A short woman once came to Rasulullah (sallallahu-alayhi-wa-sallam). After she left, Hadhrat A'isha (R.A) commented on her height. Rasulullah (sallallahu-alayhi-wa-sallam) said, Oh A'isha! This is backbiting because you have spoken ill of her."

THE STENCH OF BACKBITING CANNOT BE SMELT WHEN IT BECOMES HABITUAL.

Someone asked a saint, "Why is it that the stench of backbiting was smelt during the time of Rasulullah (sallallahu-alayhi-wa-sallam), but is not evident today?" He replied, **"Backbiting has become so common nowadays that it's stench has disappeared.** The example is like how a toilet cleaner and a tanner become so accustomed to the stench of faces and raw leather, that they can eat quite comfortably in their environments whereas other will find it difficult to even

stand there for a moment. This is how backbiting has taken vogue today."

A GIFT IN RETURN FOR EVIL.

Someone told Hadhrat Hassan Basri (R.A) that a certain person had gossiped about him. Hearing this, Hadhrat Hassan (R.A) sent a box of fresh dates to the person with the message, "I have come to learn that you have given me the rewards of your good actions. I have sent this small gift in appreciation. Please forgive me for not returning the favour in full."

A SAYING OF HADHRAT IBRAHEEM BIN ADHAM (R.A)

Hadhrat Ibraheem bin Adham (R.A) once invited some people for a meal. When they sat down to eat, they began speaking about someone. He told them, "People in the past used to eat the bread before their meat. However, you people have begun eating the meat before the bread (i.e. by backbiting). Rasulullah (sallallahu-alayhi-wa-sallam) has assimilated backbiting as eating the flesh of a Muslim."

Hadhrat Ibraheem (R.A) once said, "Oh liars! You have been miserly towards your friends with regard to the world (i.e. you have not spent on their necessities). However, you have been extremely generous towards your enemies with regard to the Hereafter (i.e. by giving them all the rewards of your good actions when backbiting about them). You have no excuse for this miserliness, nor will you be praised for this generosity."

THREE THINGS DESTROY GOOD ACTIONS.

Rasulullah (sallallahu-alayhi-wa-sallam) has mentioned that three things destroy the radiance and rewards of good actions.

1. Lying,

2. carrying tales and
3. Looking at the private parts of another person.

These acts irrigate the roots of evil just like water irrigates the roots of trees.

THREE THINGS ARE DISTANT FROM MERCY.

Allah’s mercy is far from that gathering wherein three things are found (viz.)

1. Worldly talks,
2. laughter and
3. Backbiting.

THREE QUALITIES OF THE PIOUS

Hadhrat Yahya bin Mu'aadh (R.A) says, "If you possess three qualities, you will be regarded as those who are righteous viz.

1. If you cannot be of benefit to anyone, then do not harm them.
2. If you cannot make anyone happy, then do not cause them sadness.
3. If you cannot speak well of anyone, then do not speak ill of them."

THE ATTITUDE OF THE ANGELS TOWARDS BACKBITING.

Hadhrat Mujaahid (R.A) said that whenever a person speaks well of another, the angels who remain with him say, **"May Allah keep the two of you alike."** When he speaks ill of him,

they say, **"You have disclosed the faults of your brother. Look at yourself and thank Allah that he has not disclosed your faults."**

WORDS OF WISDOM DO 3 IF YOU CANNOT DO 3.

"Oh man! If you cannot do three things, then you should do another three.

1. If you cannot behave well towards anyone, then restrain yourself from behaving badly towards them.

2. If you cannot be of benefit to anyone, then guard them from your evil.

3. If you cannot fast, then refrain from eating their flesh (i.e. do not backbite).

12. SLANDER

WHO IS THE WORST PERSON?

Rasulullah (sallallahu-alayhi-wa-sallam) once asked the Sahabah (R.A), who is the worst person?"

"Allah and his Prophet (sallallahu-alayhi-wa-sallam) know best," was the reply.

Rasulullah (sallallahu-alayhi-wa-sallam) said, "The worst person is the one who carries tales, who tells everyone the same tale and speaks ill of others."

PUNISHMENT IN THE GRAVE FOR THOSE WHO CARRY TALES: - 3 CAUSES.

It has been mentioned that punishment in the grave is divided into three parts:

A third is for backbiting,

Another third is for not being cautious when urinating,

While the last third if for carrying tales.

CARRYING TALES AND SPREADING ANARCHY.

Hadhrat Hamaad bin Salma (R.A) narrates that a person once sold a slave, warning the buyer that the slave had the bad habit of carrying tales. Thinking nothing of the fault, he purchased the slave.

After a few days the slave approached his master's wife and

told her that her husband no longer loved her and intended to marry someone else. She was extremely shocked, but he assured her of the fact. He then told her that he had a plan to secure his love for her. When she invoked him to inform her of his plan, he responded, "Shave off some hairs from below his beard while he sleeps. This is a tried and tested method."

The slave then approached the master and told him that his wife has fallen in love with another man and was waiting for an opportunity to murder him. When the master asked in surprise, "How is this possible?" The slave replied, "You may test her by pretending to sleep and then seeing what she will do."

That night the husband pretended to sleep. The wife was awaiting this opportunity and grabbed hold of a blade. The husband, being prepared, seized hold of the blade and killed her instead. When the relatives of the wife learnt of the murder, they had him executed. As a result the two families were divided.

THE PERSON WHO CARRIES TALES IS WORSE THAN THE DEVIL AND ONE WHO DABBLES IN BLACK MAGIC.

This is so because the person who carries tales causes as much harm in a minute than a person engaged in black magic does in a week. While shaytaan always does things indirectly and with deception, the tale carrier perpetrates his / her works openly.

SEVEN QUESTIONS.

Abu Abdullah Al Qurashi (R.A) narrates that a person travelled seven hundred miles to ask a learned scholar seven questions viz.

1. What is heavier than the skies?
2. What is wider than the earth?
3. What is harder than a stone?
4. What burns more than fire?
5. What is colder than Zamhareer (a cold area of Jahannam)?
6. What is deeper than the oceans?
7. What is weaker than an orphan, yet more deadly than poison?

The replies were:

1. Slandering a chaste person is heavier than the skies.
2. The truth is wider than the earth.
3. The disbeliever's heart is harder than a stone.
4. Greed burns more than fire.
5. To be refused a request by a relative is colder than Zamhareer.
6. A content heart (of a patient person) is deeper than the oceans.
7. When the fabrication of a tale is exposed, it is more deadly than poison and the tale carrier then becomes weaker than an orphan and is humiliated.

A TALE CARRIER SHOULD NOT BE RELIED ON.

Hadhrat Hassan Basri (R.A) says that when a person carries a tale to you, then remember that he will certainly carry tales about you to others. Therefore, you should never believe anyone who speaks ill of others.

A person once spoke ill of another to Hadhrat Umar bin Abdul

Aziz (R.A). The khalifa said, "If you are lying, then the following verse will apply to you viz. **'Oh you who believe, if a sinner brings any news to you, then verify it.'** However, if you are truthful, then the following verse will apply to you viz. **'The one who reviles and carries tales.'** (i.e. Your word cannot be relied on).

CARRYING TALES FORBIDS PRAYERS FROM BEING ACCEPTED.

Hadhrat Ka'b Ahbaar (R.A) says that a drought once afflicted the people of Hadhrat Moosa (A.S). Hadhrat Moosa (A.S) took the people to the plains to supplicate to Allah, but to no avail.

Hadhrat Moosa (A.S) supplicated, "Oh my Rabb! Your bondsmen have thrice beseeched You, but You have not responded." Allah told him, "Oh Moosa! There is a tale carrier amongst you, due to whom your du’aas are not being accepted."

Hadhrat Moosa (A.S) said, "Oh my Rabb! Inform us who this is so that we may be rid of him." Allah replied, "How can We carry tales when We have forbidden the same? You should all repent collectively." When they all repented, their du’aa was accepted and the drought was lifted.

GEMS FROM THE LIPS OF THE PIOUS.

When someone informs you that another has been foul mouthing you, then remember that he (the informant) is actually the foul mouthed one.

Hadhrat Wahab bin Munabbih (R.A) says, "When anyone sings any praises for you that are not applicable, then remember that he may someday speak such ills of you that also do not apply to you."

6 THINGS TO DO WHEN SPOKEN ILL OFF

Faqih Abul Laith Samarqandi (R.A) says that you should adopt the following six procedures when someone informs you that another has spoken ill of you.

1. Do not believe it (because the tale carrier is not to be trusted).
2. Forbid him from telling you (it is incumbent that the Muslim forbids evil).
3. Express your anger at him for the sake of Allah (just like pleasure for Allah’s sake is encouraged, expressing anger for Allah’s sake is also commendable).
4. Do not entertain evil thoughts of the person being spoken about merely due to the information passed on by the tale carrier (because it is haraam to harbour ill thoughts about another Muslim).
5. Do not research the information given (because Allah has forbidden spying on others).
6. Do not emulate the vile action that this tale carrier has perpetrated (i.e. do not relate this information to others).

SOME AHADEETH.

1. Rasulullah (sallallahu-alayhi-wa-sallam) said, "The one who carries tales will not enter Jannah. The two-faced person will be in the worst condition on the Day of Judgement. He is the one who approaches one person with one face and another with another face." [Bukhari and Muslim]
2. Rasulullah (sallallahu-alayhi-wa-sallam) has also mentioned that when a person tells lies, the angels run a

mile from him due to the odour that emits from his mouth." [Tirmidhi]

Rasulullah (sallallahu-alayhi-wa-sallam) has mentioned that the person who carries tales will have a tongue of fire on the Day of Qiyamah.

13. JEALOUSY

THE ABOMINATION OF JEALOUSY AND MALICE AND HOW TO REFRAIN FROM THESE.

Rasulullah (sallallahu-alayhi-wa-sallam) has mentioned, "Malice and jealousy consume good actions just like fire consumes wood."

He has also mentioned that most people are involved in three evils (viz.)

1. thinking ill of others,

2. jealousy and

3. Taking evil omens.

When someone asked what the method was for abstaining from these three vices, Rasulullah (sallallahu-alayhi-wa-sallam) replied,

1. Do not disclose your jealousy to anyone and do not speak ill of the person of whom you are jealous.

2. Do not think ill of anyone till you witness his evil yourself.

3. Do not take heed of any insects or crows on the roadside, nor of any twitches of your limbs (i.e. do not take any evil omens from these, whereby you would be reluctant to proceed further).

In this way, you will be saved from the evil of the above."

A SUPPLICATION.

Hadhrat Abdullah bin Abbaas (R.A) says that a person should

recite the following du’aa whenever he apprehends evil befalling him from certain quarters. The du’aa is He should pass by the cause while reciting this du’aa. He will not be harmed by this.

THE EFFECT OF JEALOUSY FIRST BEFALLS THE JEALOUS PERSON: - 5 PUNISHMENTS OF JEALOUSY.

Faqih Abul Laith Samarqandi (R.A) has mentioned that jealousy is the most destructive of all sins because it causes the jealous person to be afflicted with five punishments before it can affect the person whom he is jealous of. These are:

1. An unending sorrow.

2. A calamity for which there is no reward.

3. He will be criticized from every angle without receiving any praise.

4. He will earn Allah’s wrath.

5. The door of guidance will be closed for him.

THE JEALOUS PERSON IS AN ENEMY OF ALLAH'S BOUNTIES.

Rasulullah (sallallahu-alayhi-wa-sallam) has mentioned, "Some people are enemies to Allah’s bounties." When someone enquired as to who they were, Rasulullah (sallallahu-alayhi-wa-sallam) replied, **"Those who are jealous of people who are enjoying good fortune."**

THE RELIGIOUS SCHOLARS ARE MOST GUILTY OF JEALOUSY.

Hadhrat Maalik bin Dinaar (R.A) has said, "I will give

precedence to the testimony of religious scholars over the testimony of all others, but not when it is given against other religious scholars. This is because I have found jealousy to be most prevalent amongst them."

SIX THINGS THAT WILL CONDEMN SIX PEOPLE TO JAHANNAM BEFORE RECKONING.

Rasulullah (sallallahu-alayhi-wa-sallam) has mentioned that six people will be condemned to Jahannam on account of six evils even before reckoning commences. These are:

1. Leaders and rulers, due to their injustice.

2. The Arabs, due to tribal feudalism.

3. People in high positions, due to pride and arrogance.

4. Merchants, due to deception and misappropriation.

5. Villagers, due to their ignorance.

6. Religious scholars, due to jealousy. (This refers to those religious scholars who are jealous of each other due to their greed for the world. If a scholar is concerned of the Hereafter, he will not harbour any jealousy for another).

A SAYING: - 6 ADVICES.

Hadhrat Ahnaf bin Qais (R.A) says,

1. The jealous person can never enjoy any peace.

2. The miser can never fulfil any promises.

3. The small-hearted can never have any friends.

4. Self-respect cannot be earned by lying.

5. A traitor can never be trusted.

6. The ill-mannered person cannot have any love in him.

JEALOUSY CANNOT BE HARBOURED FOR ANYONE: - 2 REASONS.

Hadhrat Muhammad bin Seereen (R.A) said, "I have never been jealous of anyone concerning worldly things because people are of two types. If he is pious and destined for Jannah, then why should I be jealous of him? If he is destined for Jahannam, then how can one be jealous of him?"

THE ADVICE OF RASULULLAH (SALLALLAHU-ALAYHI-WA-SALLAM).

Hadhrat Anas bin Maalik (R.A) says that he remained in the service of Rasulullah (sallallahu-alayhi-wa-sallam) from the age of eight.

Rasulullah (sallallahu-alayhi-wa-sallam) first gave him the following advice,

1. "Oh Anas! Perform wudhu well because it will bless your life and the protecting angels will love you.

2. Be particular in taking a bath because impurities exist beneath every hair and sins are forgiven thereby.

3. You must perform the mid morning salaah (Dhuha) because it is the salaah of those who repent. Also perform other salaah during the day and night, due to which the angels will pray for you.

4. Carry out all the postures of salaah properly, for Allah likes and accepts this type of salaah."

5. Remain in the state of wudhu at all times, and you will not forget the kalimah at the time of death.

6. Greet the inhabitants of your home when entering. This

will create blessings in the home.

7. Greet every Muslim you meet on the street. This will cause you to taste that sweetness of Imaan and you will be forgiven for the sins committed while on that street.

8. Do not harbor enmity or jealousy for a Muslim for even a moment.

This is my way. Whoever will adopt my way has expressed love for me and whoever loves me will be with me in Jannah. Oh Anas! If you remember my advice and practice thereupon, death will be welcome to you and death will hold comfort for you."

THE JEALOUS PERSON OPPOSES ALLAH IN 5 WAYS.

It has been mentioned that the jealous person opposes Allah in five ways viz.

1. He detests every bounty that others receive from Allah.
2. He expresses displeasure at the way in which Allah distributes His bounties (he deems Allah’s distribution to be incorrect).
3. He is miserly with Allah’s grace (he does not want Allah to bestow. His grace upon whomsoever He pleases).
4. He humiliated Allah’s friends (the desire that another should be deprived of Allah’s bounty actually means that he desires the person to he humiliated).
5. He assists Allah’s enemy, Iblees (the purpose of Iblees's life is to deprive people of Allah’s grace).

14. PRIDE

PRIDE MEANS TO CONSIDER ONESELF AS BEING SUPERIOR AND TO LOOK DOWN ON OTHERS.

Hadhrat Hassan bin Ali (R.A) passed by some poor persons who were sitting on a shawl and eating from a piece of bread. Upon seeing him, they all invited him to partake of the meal. He alighted form his conveyance and joined them saying, "I do not like proud people." After eating with them, he took them all to his house and fed them whatever was available.

THREE PEOPLE ARE DESERVING OF PUNISHMENT.

Rasulullah (sallallahu-alayhi-wa-sallam) has mentioned that Allah will not speak to three persons on the Day of Qiyamah. He will not even look at them with mercy. However, He will subject them to a most excruciating punishment.

The first is the old man who fornicates. Although fornication is just as abominable in youth as it is in old age, it is much worse in old age because the old person is close to death and has begun to loose his carnal passions.

The second person is that king who lies. Lying is worse for a king because he has none to fear and cannot be forced into doing so.

The third person is a proud beggar. Pride is worse for a beggar because he has nothing to be proud of.

THE FIRST THREE PEOPLE TO ENTER JANNAH AND JAHANNAM.

Rasulullah (sallallahu-alayhi-wa-sallam) has mentioned that he was shown the first three people to enter Jannah, as well as the first three to enter Jahannam. Those to be admitted first to Jannah shall be:

1. The martyr (who sacrificed his life in Allah’s path with sincerity).
2. The slave whose slavery did not prevent him from obeying Allah. He obeyed his master without compromising on the commandments of Allah.
3. The poor person who had children (he was physically weak, as well as handicapped by a lack of wealth and being a father to many children. However, he remained patient and grateful).

The first three to be entered into Jahannam shall be:

1. The ruler who continually oppressed his subjects.
2. The person who does not pay zakaah (it is futile to expect any charity from the person who cannot even pay his zakaah).
3. The proud beggar (being proud despite the impediments of destitution and poverty reveal a wretched and base personality).

ALLAH DETESTS THREE PERSONS.

1. All sinners, especially those who are aged.
2. All misers, especially those who are wealthy.
3. All proud people, especially the proud beggar.

THE THREE PERSONS WHO ARE MOST BELOVED TO ALLAH.

1. The abstinent, especially the abstinent youth.

2. The generous, especially the poor person who is generous.

3. The humble, especially a wealthy man who is humble.

THE REALITY OF PRIDE.

Rasulullah (sallallahu-alayhi-wa-sallam) has mentioned that the person who has pride equivalent to a mustard seed will not enter Jannah. Someone asked, "I like my clothes and shoes to be nice and clean. Is this also pride?"

Rasulullah (sallallahu-alayhi-wa-sallam) replied, "No. Allah is beautiful and appreciates beauty. He wants to see the effects of His bounties on His bondsmen. Allah dislikes a wealthy person from adopting the appearance of a poor person. Pride means that a person looks down upon others. The person who keeps his shoes in order, patches his clothing, and prostrates to Allah is free from pride."

THE MOST DETESTABLE PERSON.

Hadhrat Moosa (A.S) once asked Allah, "Which of your creation is most detestable in Your sight?" Allah replied, "The person whose heart is filled with pride, whose tongue is harsh, whose conviction is weak and whose hands are miserly."

WORDS OF WISDOM.

"The fruit of patience is comfort and the fruit of humility is love. The pride of a Mu'min is his Rabb, his honour is his

religion. On the other hand, the pride of the hypocrite is his lineage and his wealth is his honour."

ALLAH DISLIKES STRUTTING.

Muhallab bin Mughiera, who was in the army of Hajaaj, once passed Mutarraf bin Abdullah (R.A) strutting in elegant clothes. Mutarraf (R.A) told him, "Oh servant of Allah! Allah does not like this walk."

Muhallab retorted, "Do you not know who I am?" Mutarraf (R.A) replied, "I know you very well. You were originally a drop of dirty fluid and will soon become a stinking corpse. At this point in time you are carrying a load of excrement with you." After hearing this Muhallab changed his walk.

GOOD CHARACTER MEANS TO BEHAVE HUMBLY TOWARDS THE HUMBLE AND BEHAVE PROUDLY WITH THE PROUD.

Rasulullah (sallallahu-alayhi-wa-sallam) has mentioned, "Behave humbly towards the humble and proudly towards the proud. Your pride will be a cause of disgrace and humiliation to the proud people and it will be charity on your part."

THE HIGHEST FORM OF HUMILITY.

Hadhrat Umar (R.A) said, "The highest form of humility is that you greet every Muslim, are pleased with the worst place in a gathering and that you dislike being praised."

HUMILITY IS A TRAIT OF THE AMBIYAA (AS), WHILE PRIDE IS THE TRAIT OF THE KUFFAAR.

Faqih Abul Laith Samarqandi (R.A) has mentioned that

humility is the sterling quality of the Ambiyaa (A.S) and the pious. On the other hand, pride is the trait of the kuffar and people like Fir'oun. The humble and proud people are mentioned as follows in the Qur'aan:

1. "The bondsmen of Rahmaan are those who walk upon the earth in humility."
2. "Oh Rasulullah (sallallahu-alayhi-wa-sallam)! Behave humbly towards the believers."
3. "You [Oh Rasulullah (sallallahu-alayhi-wa-sallam)] are a embodiment the most noble of character."
4. "When they are told that there is no deity besides Allah they are arrogant."
5. "Verily those who do not worship Me due to their pride shall soon enter Jahannam in humiliation."
6. "Enter the doors of Jahannam, wherein you shall abide forever. Terrible inaction is the abode of the proud ones."
7. "Undoubtedly Allah does not like those who are proud."

Humility is the noblest trait of good character. Rasulullah (sallallahu-alayhi-wa-sallam) was so humble that he even rode a donkey and accepted the invitation of slaves.

THE HUMILITY OF HADHRAT IBN UMAR (R.A).

A visitor once came to Hadhrat Abdullah bin Umar (R.A) during the night while he was busy writing under a lantern. When the light of the lantern began to dwindle, the guest offered to fix it. Hadhrat Abdullah bin Umar (R.A) said, "It is contrary to good manners that a person takes service from his guest."

The guest then asked if he should awaken the slave. Hadhrat Abdullah bin Umar (R.A) replied, "No. He has just fallen off to

sleep." Consequently, Hadhrat Abdullah bin Umar (R.A) got up himself and poured oil into the lantern. The guest then asked, "Why did you undergo such trouble when I was available?" Hadhrat Abdullah bin Umar (R.A) replied, "I was Ibn Umar then and I am Ibn Umar now as well. Pouring oil into the lantern did not diminish my rank in the least. In fact, Allah loves those who are humble."

THE HUMILITY OF HADHRAT UMAR (R.A)

It is well known that when Hadhrat Umar (R.A) was travelling to Shaam, he took turns riding with his slave. While the one would ride the other would lead the animal by it's reins. On one occasion, Hadhrat Umar (R.A) placed his shoes beneath his arm so as to cross over some water. As they approached their destination, the governor, Hadhrat Abu Ubaidah (R.A) came to welcome them.

Seeing Hadhrat Umar (R.A) leading the animal, Hadhrat Abu Ubaidah (R.A), "Oh Ameerul Mu'mineen! The people have come out to meet you. It is not befitting for them to see you in this condition. Why do you not mount the animal? Hadhrat Umar (R.A) replied, "Allah gave us honour by virtue of Islam. Now I will not take heed to what people say. (I will not be unjust to this slave on account of what people have to say)."

THE HUMILITY OF HADHRAT SALMAAN FAARSI (R.A)

Hadhrat Salmaan Faarsi (R.A), after been appointed as governor of Madinah, was once walking through the marketplace. Mistaking him to be a slave, someone instructed him to carry a load. Hadhrat Salmaan (R.A) happily complied. As they were walking through the streets, people began to wonder in astonishment. Each one of them said, "May Allah have mercy on you Oh Ameerul Mu'mineen! Allow us to carry

the load." However, Hadhrat Salmaan (R.A) refused all of them and continued to carry the load.

When the person realized his error, he apologized for not recognizing the governor. Hadhrat Salmaan (R.A) said, "Do not worry about it. Just keep walking." The two eventually reached the person's house. The person was so embarrassed about his behaviour that he vowed never to employ the services of anyone.

THE HUMILITY OF HADHRAT ALI (R.A).

Hadhrat Ali (R.A) once purchased two garments from a shop and then asked his slave to first chose which of the two he liked best. The slave chose the better of the two for himself and Hadhrat Ali (R.A) happily wore the other. When Hadhrat Ali (R.A) noticed that the sleeves of his garment were too long, he asked for a scissors, cut the sleeves to size, and proceeded to deliver a sermon.

This was the behaviour of our predecessors. They were never fussy or demanding. On the other hand, we are totally different and cannot do without behaving querulously and demandingly.

RANKS ARE RAISED BY SPENDING IN CHARITY AND BY FORGIVING OTHERS WITHOUT 3 TRAITS GRANTS JANNAH.

Rasulullah (sallallahu-alayhi-wa-sallam) has mentioned, "Wealth does not decrease when spent in charity (but rather increases). Forgiving the transgressions of others raises a person's ranks. If three traits are not within a person when he dies, he shall enter Jannah, viz.

(1) Pride, **(2)** Betrayal and **(3)** Debts.

15. ANGER

ALLAH'S COMPLETE PLEASURE ON THE DAY OF JUDGEMENT.

Hadhrat Abu Umamah Baahili (R.A) narrates from Rasulullah (sallallahu-alayhi-wa-sallam) that the person who controls his anger despite having the ability to vent it, will attain Allah's complete pleasure on the Day of Judgement.

Allah says the following in the Injeel: "Oh son of Aadam! Remember Me when you are angry and I will remember you when I am angry. Be happy with My assistance because it is better than yours."

IT IS INCORRECT TO PUNISH ANYONE TO GRATIFY ONESELF.

Hadhrat Umar bin Abdul Aziz (R.A) once had a drunkard arrested to face punishment. When the drunkard started to swear and abuse him, Hadhrat Umar bin Abdul Aziz (R.A) had him released.

When someone enquired about this, Hadhrat Umar bin Abdul Aziz (R.A) replied, "I became angry when he began to swear me. If I had punished him in the condition of anger, the punishment would have been to appease myself. I do not like to have any Muslim punished merely to gratify myself."

ALLAH LOVES THAT ONE FORGIVES ANOTHER.

A slave woman once dropped some gravy on the clothing of Hadhrat Maymoon bin Mihraan (R.A). When he became angry,

the lady recited the following verse of the Qur'aan, **"Those who suppress their anger..."** His anger immediately abated.

Taking advantage of the situation, she recited the following part of the verse, viz. **"...and those who forgive people..."** He then told her that she was forgiven. Full exploiting the opportunity, she recited the concluding part of the verse, **"...and Allah loves those who do good."** Thereupon he said, "I free you for the pleasure of Allah."

THE SWEETNESS OF IMAAN IS NOT TASTED WITHOUT THREE TRAITS.

Rasulullah (sallallahu-alayhi-wa-sallam) said, "The person who does not possess three qualities cannot taste the sweetness of Imaan. These are:

1. Forbearance, by which the ignorance of the ignoramuses is rebutted.

2. Taqwa (abstinence), by which haraam actions are avoided.

3. Good character, by which one can associate with people."

AN INCIDENT OF HOW SHAYTAAN IS INFURIATED.

A saint possessed a horse, which he loved very much. One day, he noticed the horse standing on three legs. He asked his slave, "Who is responsible for this?" The slave admitted that it was him. The saint asked, "Why have you done this?" The slave replied, "I intended to aggravate you."

Thereupon the saint said, "Fine. I shall rather aggravate the one who instigated you to do this (i.e. shaytaan). Go! You are free, and you may have the horse as well."

AN ASTONISHING INCIDENT OF HOW SHAYTAAN DEVIATED PEOPLE: - 3 METHODS.

Shaytaan repeatedly tried to deviate a saint of the Bani Isra'eel. Once, when the saint came out of his house for some necessity, shaytaan attempted to aggravate him and entice his carnal passions. However, he failed each time. He even failed to threaten and frighten him. He caused a large boulder from a mountain to roll towards the saint, but that saint immediately engaged in dhikr, whereby the boulder was diverted in another direction.

Shaytaan even assumed the appearance of a lion and then a wolf to frighten the saint, but was unsuccessful. Shaytaan then assumed the appearance of a snake and coiled himself around the entire body of the saint as he performed salaah. He then placed his mouth wide open at the spot where the saint was to prostrate. However, this also had no effect on the saint.

Shaytaan finally admitted to the saint that he could not deviate him despite all his efforts. He added, "I have now decided to befriend you and have resolved never to attempt to mislead you again. Therefore, stretch out your hand to befriend me." The saint burst out, "You wretch! (i.e. This is your final plot to lead me astray. I do not require your friendship)." Shaytaan was now totally despondent and came face-to-face with the saint saying, "I wish to inform you how I mislead people." "Please do so," said the saint.

Shaytaan said, "I employ three methods viz.

1. Miserliness,
2. Jealousy and
3. Intoxication.

When a person, becomes miserly, he craves for accumulating wealth and does not want to spend on others. He is then engrossed in thoughts of how to usurp people’s wealth and destroy the rights owed to them."

He continued to say, "The jealous person becomes a toy in our hands, just like a ball is in the hands of a child. Therefore do not concern ourselves with his acts of worship and spiritual exercises. Even though his du’aas could resurrect the dead, we are still not overly concerned with him because we are able to destroy all his devotions and spiritual exercises by a single indication. When a person is intoxicated, we lead him by the ear like a goat and involve him in every type of sin with the greatest of ease."

Shaytaan also added that the person who is angry becomes like a ball in his hands. Shaytaan treats him just as a child who becomes happy when he tosses a ball around. Man should endeavour to restrain his anger so as not to become a toy for shaytaan.

HADHRAT MOOSA (A.S) AND IBLEES: - 3 CONDITIONS IN WHICH ONE SHOULD BE WARY OF SHAYTHAAN.

Iblees once came to Hadhrat Moosa (A.S) and told him, "You are the chosen messenger of Allah and have been blessed with the privilege of speaking directly to Allah. I wish to repent, so please intercede on my behalf before Allah so that He may accept my repentance."

Hadhrat Moosa (A.S) was happy and thought that Iblees's repentance would put an end to sins. He therefore made wudhu, performed salaah and prayed to Allah. Allah told Hadhrat Moosa (A.S), "Iblees is lying. He merely wishes to

deceive you. If he is really sincere, test him by telling him to prostrate before the grave of Hadhrat Aadam (A.S). If he does this, his repentance will be accepted."

Hadhrat Moosa (A.S) was extremely overjoyed, thinking that this was a very easy condition for Iblees to comply with. When Hadhrat Moosa (A.S) informed Iblees about the condition, Iblees became a whirlwind of fire and said, "I did not prostrate to him while he was alive, how can I prostrate to him when he is dead? Nevertheless, you have done me a good turn by interceding on my behalf. I shall therefore inform you of three conditions wherein you should be wary of me.

1. When man is angry, I run in his veins like his blood.

2. I incline the heart of the person fighting in jihaad towards his wife, children and wealth, thereby causing him to desert the battlefield. Shaytaan also attempts to dissuade the student of Deen in this manner. Strengthening one's resolve may combat him.

3. When a strange man and woman are in isolation, I become the emissary between the two and incline each one towards the other. I remain engaged in this task until the two are tainted in sin."

THE AD VICE OF HADHRAT LUQMAAN (A.S):- RECOGNISE 3 ON 3 OCCASION.

Hadhrat Luqmaan (A.S) told his son, "Oh my son! You will recognize three types of persons on three occasions viz.

1. A forbearing person at the time of anger.

2. A brave person at the time of battle.

3. A friend at the time of poverty."

AN INCIDENT OF A TAABI'EE (R.A):-
3 QUALITIES OF ONE WORTHY OF PRAISE
3 QUALITIES OF JAMATIES
3 ADVICES FROM ALLAH.

When someone praised a certain Taabi'ee in his presence, he said, "Did you ever test me?

1. Did you find me to be forbearing at the time of anger,
2. displaying good character during a journey
3. and trustworthy at the time of being trusted?"

When the person replied in the negative, he said, "Then why have you praised me without first testing me? You should never praise anyone until you have tested them on these three accounts."

He then continued to say, "Three qualities are present in the people of Jannah, and these are exclusive to the noble people. These are:

1. Forgiving an oppressor,
2. giving one who deprives you,
3. and behaving well to someone who behaves ill towards you."

Allah says, **"Adopt the habit of forgiveness, enjoin good and ignore the ignorant."** When this verse was revealed to Rasulullah (sallallahu-alayhi-wa-sallam), he asked Hadhrat Jibraeel (A.S) for an explanation thereto. Hadhrat Jibraeel (A.S) enquired from Allah, whereafter he informed Rasulullah (sallallahu-alayhi-wa-sallam) saying, "Oh Muhammad (sallallahu-alayhi-wa-sallam)! **Allah commands that you join relationships with the relative who severs them, that you**

give to those who deprive you, and that forgive the one who oppresses you."

THE ASSISTANCE OF THE ANGELS UPON THE PATIENCE OF THE OPPRESSED: - 3 ACTS RESULT IN 3 OTHERS.

A person once swore Hadhrat Abu Bakr (R.A) in the presence of Rasulullaah (sallallahu-alayhi-wa-sallam). They both remained silent throughout. However, when the person stopped, Hadhrat Abu Bakr (R.A) replied to his abuse. Thereupon Rasulullaah (sallallahu-alayhi-wa-sallam) immediately got up and left.

When Hadhrat Abu Bakr (R.A) later asked him why he had done so, Rasulullaah (sallallahu-alayhi-wa-sallam) replied, "As long as you remained silent, an angel was replying to the abuse. However, when you began to reply, the angel left and shaytaan took his place. I therefore left. Three things are certain viz.

1. When an oppressed person forgives the oppressor, Allah grants honour to the oppressed.
2. The person who opens the door to begging due to greed for wealth will always remain a pauper.
3. Allah will increase the wealth of the person who continuously gives people gifts for Allah’s pleasure."

CONCISE WISDOMS.

Rasulullaah (sallallahu-alayhi-wa-sallam) has mentioned:

1. "Everything has a sterling factor, and the sterling factor of a gathering is that it is faced towards the Qibla and that

the matters discussed are regarded a trust."

2. "Do not perform salaah behind people who are sleeping or talking."
3. "Kill a snake or a scorpion immediately upon sighting them even though you may be performing salaah."
4. "Do not hang curtains upon doors."
5. "The person who reads his brother's letter without permission has peeped into Jahannam."
6. "The person who wishes to be the greatest hero should trust only in Allah."
7. "The person who wishes to be the most independent should have more reliance in what Allah has than in what he possesses."
8. "The worst person is he who eats without feeding others and who beats his servant."
9. "Even worse than him is the person who detests people and is detested by people."
10. "Worse still is the person who does not catch one who is falling, who does not accept excuses and who does not forgive the shortcomings of others."
11. "Even worse is him from whom no good is expected and from whose evil others are not safe."

THE FOUR TYPES OF ASCETICISM.

1. Totally relying on Allah in matters concerning the world and the Hereafter.
2. Praise and scorn are akin to him (i.e. he is not pleased with praise for him, nor affected by the scorn of others).
3. Having perfect sincerity in all actions.

4. Ignoring an oppressor, not getting angry at servants and slaves and being forbearing and patient.

THE 5 ADVICE OF HADHRAT ABU DARDA A (R.A).

When someone requested Hadhrat Abu Dardaa (R.A) for some useful advice, he said, "I am advising you with a few things that will guarantee a high position to whomsoever carries them out.

1. Always eat halaal food.
2. Beseech Allah for the sustenance of each day.
3. Always consider yourself amongst the dead.
4. Hand over your honour to Allah.
5. Hasten to repent after every sin (even though the sin may seem small).

THE TEST OF STRENGTH.

Hadhrat Mujaahid (R.A) reports that Rasulullaah (sallallahu-alayhi-wa-sallam) once passed by some people who were competing with each other by lifting a weighty rock. Rasulullaah (sallallahu-alayhi-wa-sallam) said to them, "There is a heavier rock than this whereby you may able to test your strength."

When the people asked what this was, he replied, "For a brother to approach his brother in reconciliation after the two have been split over some issue and shaytaan has assumed control of both. (He then has to forgo the temporary 'honour' of this world and may even have to ask forgiveness. This he does for Allah’s pleasure)."

"Or," Rasulullaah (sallallahu-alayhi-wa-sallam) continued, "for

a person to control his anger solely for Allah’s pleasure (even though he may be in a position to vent it)."

DO NOT CURSE AN OPPRESSOR.

Hadhrat Muhammad (sallallahu-alayhi-wa-sallam) said, "the person who curses an oppressor has grieved Muhammad (sallallahu-alayhi-wa-sallam) and pleased the accursed shaytaan. Whoever will forgive the oppressor has pleased Muhammad (sallallahu-alayhi-wa-sallam) and grieved the accursed shaytaan."

THE DEFINITION OF HUMANE BEHAVIOUR:- 4 ADVICES, 3 BENEFITS OF PATIENCE, 3 HARMS OF HASTE

When someone asked Hadhrat Ahnaf bin Qais (R.A) as to what the definition of humane behaviour was, he replied,

1. Being humble, despite possessing wealth and riches.

2. Forgiving, despite possessing the ability to avenge oneself.

3. Assisting people without reminding them of your favour.

4. Exercising patience at the time of anger instead of being nasty.

Patience has three benefits, while haste has three harms. The three benefits of patience are:

1. The end result of patience leads to pleasure and happiness.

2. People praise the patient person.

3. Allah will confer a bountiful reward to the patient person.

The three harms of haste are:

1. It leads to regret and embarrassment.
2. People curse the hasty person.
3. He will receive a terrible punishment.

The beginning of forbearance is bitter, but it's end is sweeter than honey.

16. THE TONGUE

THE PERSON WHO SAFEGUARDS HIS TONGUE WILL BE SAVED FROM PUNISHMENT

Hadhrat Hishaam bin Umar (R.A) has transmitted the hadith wherein Rasulullaah (sallallahu-alayhi-wa-sallam) has mentioned, "The expiation of slapping a slave is to set him free. The person who safeguards his tongue will be saved from punishment, and Allah will accept the repentance of His slave. A Mu'min should entertain and honour his neighbours and guests. He should either speak good words or remain silent."

FOUR QUALITIES OF A BELIEVER.

Hadhrat Anas bin Maalik (R.A) reports that Rasulullaah (sallallahu-alayhi-wa-sallam) said, "Four qualities are only found in a Mu'min. (viz.)

1. Silence,

2. Humility,

3. Remembrance of Allah,

4. Minimal evil."

A LOFTY POSITION OBTAINED BY 3 QUALITIES.

When someone asked the wise man, Hadhrat Luqmaan (A.S) as to how he attained his lofty position, he replied, By:

1. truthfulness,

2. trustworthiness and

3. abstaining form futility."

THE STATEMENT OF FOUR KINGS.

Hadhrat Abu Bakr bin Ayyaash (R.A) says that four kings said the same thing in their respective times viz.

1. **The Chosroe of Persia:** "I have never regretted something that I have not spoken, but have mostly regretted what I have spoken."
2. **The Emperor of China:** "As long as I do not speak, I am that master of my words. However, after speaking them, you are the master."
3. **The Caesar of Rome:** "I am more capable of retracting what I have not spoken, than that which I have already spoken."
4. **The Shah of India:** "That person is astonishing who speaks in haste because his speech will cause him harm if it spreads and will be useless if it does not."

RECKONING IS EASIER IN THIS WORLD.

Every Muslim should reckon his own actions in this world because the reckoning of this world is much easier than that of the Hereafter. Controlling the tongue in this world is also much easier than the regret of the Hereafter.

THE SAINT THAT NEVER SPOKE A WRONG WORD FOR TWENTY YEARS.

A person narrates that he remained in the service of Hadhrat Rabee bin Khaitham (R.A) for a period of twenty years. He adds that during the entire period, the saint never said anything that was questionable.

However, when he was informed of the episode he looked towards the heavens and recited the following verse of the Qur'aan, "Oh Allah, the Creator of the heavens and the earth! Oh the Knower of the seen and the unseen. You judge between Your bondsmen with regard to the matters wherein they differ."

He continues to narrate that he thought Hadhrat Rabee (R.A) would say something excessive upon the martyrdom of Hadhrat Hussain (R.A).

SIX SIGNS OF AN IGNORAMUS.

A wise man once enumerated the following six traits of an ignorant person, viz.

1. He is infuriated without just cause (even animals and dead people make him angry).

2. He speaks without reason.

3. He gives without reason (without any benefit in this world or in the Hereafter).

4. He discloses secrets to all and sundry.

5. He trusts everyone.

6. He cannot differentiate between friend and foe (there are many evil people disguised as good men and a person living in this world should be able to recognize them for his own safety).

A STATEMENT OF HADHRAT ISA (A.S) 8 ADVICES.

Hadhrat Isa (A.S) said,

1. Every type of speech is futile except the dhikr of Allah,

2. and silence is useless without meditation and deliberation.
3. All sights are useless unless they teach a lesson.
4. Blessed is the person whose speech is the dhikr of Allah,
5. whose silence is in contemplation of the Hereafter,
6. and whose sightseeing is with a lesson.
7. A believer talks less and does more,
8. while a hypocrite talks more and does less."

THE ABOMINATION OF EXCESSIVE LAUGHTER AND 2 HABITS OF THE IGNORANT.

Hadhrat Isa (A.S) addressed his disciples saying, "Oh you, who are the salt of the earth! You should never be corrupted. Every spoilt thing can be cured with salt, but there is nothing to cure salt that has spoilt. You should not accept any remuneration for your teaching, save that which you have given to me. Remember, you have two habits of the ignorant,

1. laughing loudly
2. and sleeping during the early hours of the morning (if you had not remained awake during the night)."

Explanation: Hadhrat Isa (A.S) refers to the learned scholars as the salt of the earth because they need to rectify the masses who have gone astray. However, if they have to succumb to the pleasures of this world to their carnal desires and to the lethal traits of jealousy and hatred, none can correct them. The masses will then be left without leadership.

The Ambiyaa (A.S) propagated and taught solely for Allah’s pleasure and never demanded remuneration. Hadhrat Isa (A.S) therefore advised his disciples to do the same. Allah says in the Qur'aan, **"Say, 'I do ask you for any remuneration for**

this. My remuneration is Allah's responsibility."

The ulema, being the heirs of the Ambiyaa (A.S), should also act likewise. Although it is perfectly permissible to accept payment for imparting the knowledge of Deen, none can deny the superior stance of teaching solely for Allah's pleasure and, at the same time, adopting some other means of earning a livelihood. This was the method adopted by the early ulema. The latter scholars have permitted the acceptance of a salary for teaching due to pressing circumstances.

Laughing loudly (guffawing) is Makrooh and the habit of ignorant people, just as it is to sleep in the beginning of the day (unless one did not sleep at night).

THE ADVICE OF RASULULLAH (SALLALLAHU-ALAYHI-WA-SALLAM).

Rasulullaah (sallallahu-alayhi-wa-sallam) said, "It is foolish to sleep during the opening hours of the day, a good habit to sleep in the afternoons, and an act of ignorance to sleep during the last portion."

Rasulullaah (sallallahu-alayhi-wa-sallam) was passing by a Masjid when he noticed some people talking of worldly matters and laughing loudly. After greeting them, he said, "Think of death." He then proceeded. He later passed by again and noticed that they were still at it. He told them, "By Allah! If you people knew what I do, you would laugh less and cry more."

It so happened that Rasulullaah (sallallahu-alayhi-wa-sallam) again passed by the same group for a third time. Noticing that they had not changed their behaviour, he said, "This Deen had begun as a stranger and will again be a stranger, so glad

tidings be for the strangers." When he was asked who he was referring to by the "strangers, Rasulullaah (sallallahu-alayhi-wa-sallam) said, "Those who remain steadfast upon the Deen when the ummah has become corrupt."

FOUR ADVICE OF HADHRAT KHIDR (A.S).

When Hadhrat Moosa (A.S) was leaving Hadhrat Khidr (A.S), he asked him for some parting advice. Hadhrat Khidr (A.S) said, "Oh Moosa!

1. Do not beg importunately before anyone,

2. do not go anywhere without reason,

3. do not laugh except for something extremely surprising

4. and never remind any person of his folly because then people will remind you of yours."

A PERSON SHOULD NEVER LAUGH LOUDLY.

Hadhrat Awf bin Abdullah (R.A) narrates that Rasulullaah (sallallahu-alayhi-wa-sallam) never laughed loudly, but would simply smile. He would also never look a person straight in the eye.

A SAYING OF HADHRAT HASSAN BASRI (R.A).

"The person who laughs loudly is surprising, since Jahannam is behind him. Surprising is the person who is happy whereas death is ahead of him."

Once, upon seeing a youngster laughing, he said, "Oh son! Have you already crossed the bridge of Siraat? Have you already come to know that you are bound for Jannah and will be saved from Jahannam?" When the boy replied in the

negative, Hadhrat Hassan (R.A) said, "Then why are you laughing?" It is reported that the boy was never seen laughing again.

FOUR FACTORS PREVENT LAUGHTER.

Hadhrat Yahya bin Mu'aadh Raazi (R.A) mentioned that four factors prevent man from laughing and being happy. These are:

1. Concern for the Hereafter,
2. involvement in earning,
3. grief over one's sins,
4. and being afflicted by calamities.

THREE THINGS HARDEN THE HEART.

1. Laughing without reason.
2. Eating without being hungry.
3. Talking without reason.

LAUGHING AND MAKING OTHERS LAUGH LEADS TO DESTRUCTION.

Rasulullaah (sallallahu-alayhi-wa-sallam) has mentioned, "That person is destroyed who invents lies to make people laugh."

Hadhrat Ibrahaam Nakha'ee (R.A) has mentioned, "When a person says something to make people laugh, the hearts of the speaker and the listeners become hard. When a person says something to please Allah, then Allah’s mercy descends upon the gathering, causing all to benefit."

BENEFICIAL ADVICE, 5 ADVICES OF RASULULLAAH (sallallahu-alayhi-wa-sallam).

Rasulullaah (sallallahu-alayhi-wa-sallam) told Hadhrat Abu Huraira (R.A), "Oh Abu Huraira!

1. Adopt piety, you will be recorded as those who worship Allah abundantly.
2. Be content, and you will be deemed as a grateful person.
3. You will be a Mu'min if you like for others what you like for yourself.
4. You will be a Muslim if you behave well towards your neighbours.
5. Laugh less because excessive laughter kills the heart."

8 ADVICES OF HADHRAT UMAR (R.A)

Hadhrat Umar (R.A) told Hadhrat Ahnaf bin Qais (R.A),

1. The awe shown to a person will be reduced by excessive laughter.
2. The person who jokes becomes humiliated,
3. and a person becomes renowned for that activity wherein he invests most of his time.
4. The person who talks excessively becomes disgraced and shame faced.
5. The person who loses face loses respect.
6. The person who is immodest loses fear of Allah,
7. and the heart of one who loses Allah’s fear eventually dies.

8. Only Jahannam is befitting for the person whose heart has died."

8 HARMS OF LAUGHING EXCESSIVEL Y

Imam Abu Laith (R.A) says, "Abstain from laughing excessively and loudly. Eight harms come to the person who laughs excessively. These are:

1. The ulema and wise men scorn such a person.
2. The ignorant and foolish people become bold before him.
3. Laughing increases his ignorance (if he is ignorant) and reduces his knowledge (if he is learned). {Rasulullaah (sallallahu-alayhi-wa-sallam) has mentioned that one portion of knowledge is reduced when a learned person laughs}
4. Laughter causes one to forget his sins.
5. Laughter makes one bold enough to continue sinning.
6. Excessive laughter causes a person to forget death.
7. When others laugh because of him, all their resultant sins accrue to him.
8. Laughing in this world leads to excessive weeping in the Hereafter.

May Allah save us all from excessive laughter and from all sins.

GARDENS OF THE DEVOUT
(Part 2)

TABLE OF CONTENTS

GREED AND AVARICE

THE BENEFITS AND VIRTUES OF PATIENCE FOR THOSE UPON WHOM SOME CALAMITY HAS BEFALLEN.

****

GREED AND AVARICE

The importance of knowledge and contempt for greed

Hadhrat Abu Darda (radhiAllaahu anhu) once (displaying his anxiety) said, *"I see that knowledge will soon disappear, due to the Ulama passing on and the decreasing desire in the masses to acquire knowledge. Acquire knowledge before it is taken with the passing away of the Ulama. I note a concern and greed in you for those things which Allaah Ta`ala had taken responsibility for (i.e. sustenance). That which is your responsibility (i.e. knowledge and actions) you are unconcerned about and you have abandoned."*

The subdivision of greed

Greed is of **two** types:
(1) that which is contemptible
(2) that which is not contemptible

The contemptible greed is that one where a person adopts an attitude of pride and arrogance and he is preoccupied with the desire to accumulate wealth to such an extent that he is oblivious of the commands and desires of Allaah Ta`ala. He is so overcome with this greed that he is totally unmindful of and does not distinguish between *halaal* and *haraam*. May Allaah Ta`ala save us all from this. Aameen.

The greed which is not contemptible is that one where a person has the desire and concern to earn a *halaal* sustenance with the intention of providing for himself and his family, in such a way that he does not waver from obedience to Allaah Ta`ala and His Rasool (sallAllaahu alaihi wasallam).

A person from the life of Hadhrat Umar (radhiAllaahu anhu)

The venerable daughter of Hadhrat Umar (radhiAllaahu anhu), Hadhrat Hafsa (radhiAllaahu anha), who was one of the Mothers of the Believers, once asked her father, *"O respected father! The general condition nowadays has improved significantly compared to the past. Will it be permissible to increase our standard of living?"*

Hadhrat Umar (radhiAllaahu anhu) said that he would allow her to give an answer to her own question. Thereafter he spoke regarding the lifestyle of Nabi (sallAllaahu alaihi wasallam) and he constantly asked her how her life with Nabi (sallAllaahu alaihi wasallam) had been conducted. He repeated this so much that Hadhrat Hafsa (radhiAllaahu anha) began crying. Then he said, *"My two companions before me (i.e. Nabi - sallAllaahu alaihi wasallam - and Hadhrat Abu Bakr - radhiAllaahu anhu) had traversed through life in a particular pattern and way. I take an oath in the Name of Allaah Ta`ala that I will follow in their footsteps and adopt such a forbearing and patient lifestyle, so that in the Aakhirat (Hereafter) I may be able to attain a beautiful and peaceful abode."*

The object of wealth

Hadhrat Masrooq (radhiAllaahu anhu) asked Hadhrat Aishah (radhiAllaahu anha) what was mentioned most in the household of Nabi (sallAllaahu alaihi wasallam). She replied that Nabi (sallAllaahu alaihi wasallam) used to often mention that if a person had **two** valleys of gold, then too he would not be content and would be desirous of a third. The stomach of man would never be satisfied except with sand (i.e. in the grave). Then he said, *"Allaah Ta`ala accepts the Tawbah of those who make Tawbah. Allaah has given wealth so that*

man has the ability and strength to obey Him and so that he may give Zakaat from it."

Greed remains until death

Nabi (sallAllaahu alaihi wasallam) said, *"Every aspect of man gradually weakens (with age) except* **two** *things: (1) avarice (greed), and (2) desires (which instead of decreasing actually increase)."*

The statement of Hadhrat Ali (radhiAllaahu anhu) about things to be feared

Hadhrat Ali (radhiAllaahu anhu) said: *"O People! There are* ***two*** *things which I fear most for you, (1) never-ending worldly aspirations and (2) following nafsaani (base) desires. Listen! Never-ending aspirations makes one forget the hereafter and following base desires leads one astray."*

Three people, three things and three conditions

Nabi (sallAllaahu alaihi wasallam) said, *"I say with certainty (give a guarantee) that because of three things, three (types of) persons will be faced with three conditions, (1) One who subjects himself to the world, (2) one who is extremely desirous of the world, (3) one who is miserly with worldly wealth. Those upon whom befalls these three traits will most certainly be afflicted with the following three conditions, (1) such abject poverty, whereafter wealth will never be acquired, (2) such preoccupation whereafter freedom will never be enjoyed, and (3) such sadness and grief, whereafter happiness will never be felt."* [May Allaah Ta`ala save us all from such a calamity]

To construct buildings without necessity

Hadhrat Abu Darda (radhiAllaahu anhu) once said to the people of Hims (name of a place), *"Don't you people have any shame that you construct such places wherein you do not live (probably extra homes or homes to be left for after their death).You desire for such things which cannot be attained and you accumulate such wealth which you cannot consume (in fact, only death will satisfy your desires and your wealth will be distributed among others). The people before you used to construct solid and fortified buildings, accumulated great wealth and they had great aspirations, but their buildings became graveyards, their hopes were useless and dashed and their wealth was destroyed."*

The advice of Hadhrat Ali (radhiAllaahu anhu) to Hadhrat Umar (radhiAllaahu anhu)

Hadhrat Ali (radhiAllaahu anhu) once said to Hadhrat Umar (radhiAllaahu anhu), *"If you desire to meet with your **two** companions (Nabi - sallAllaahu alaihi wasallam - and Hadhrat Abu Bakr - radhiAllaahu anhu), then you will wear patches on your Kurtas and shoes, your desires will be little and you will be satisfied such that you will not eat (excessively)."*

Hadhrat Abu Uthmaan Mahdi (rahmatullahi alaih) states: *"I saw Hadhrat Umar (radhiAllaahu anhu) giving a sermon whist standing upon the Mimbar in the condition that he had upto 12 patches on his cloak."*

The clothes of Hadhrat Ali (radhiAllaahu anhu)

Once Hadhrat Ali (radhiAllaahu anhu) went to the marketplace with large, soiled clothing. Someone commented, *"Ameerul Mu`mineen! You in these clothes? According to your position*

and status you should be wearing beautiful and presentable clothing."

He replied, *"These clothes create humility and they resemble the clothing of the pious. Goodness lies in imitating the pious."*

Three things are the basis for evil

A pious person once said: *"Three things are the basis and foundation of all evils: (1) jealousy, (2) greed and (3) pride."*

The foundation of pride was laid by shaitaan. It was his pride that prevented him from making Sajdah to Hadhrat Aadam (alaihi salaam). The result was that he was accursed for eternity. Greed began with Hadhrat Aadam (alaihi salaam). It was greed that led him to eat from the tree in Jannat which was forbidden. The result was that he was debarred from Jannat. Jealousy began with Qaabeel (the son of Hadhrat Aadam – alaihi salaam). He murdered his brother Haabeel out of jealousy. The result was that he became a kaafir and was destined for the Fire of Jahannum for eternity.

The bequest of Hadhrat Aadam (alaihi salaam)

Hadhrat Aadam (alaihi salaam) advised his son, Hadhrat Sheeth (alaihi salaam) about **five** things and he also told him to relay this advice to his offspring:

1. Never be satisfied and content with this world and the life. Allaah Ta`ala disliked that I be contented with Jannat, which resulted in my being expelled therefrom.
2. Never act upon the desires of women. I ate from the forbidden tree in Jannat upon following the desires of my wife, and this resulted in my disgrace and shame.

3. Prior to executing any task, think carefully upon its outcome. Had I done that then I would not have been disgraced in Jannat.
4. Abstain from that act which creates a doubt and fear in the heart. At the time of eating the (forbidden) fruit in Jannat, I experienced fear in my heart, but I ignored it.
5. Prior to executing any task, first consult with the intelligent ones. Had I consulted (made mashwera) with the angels, then I would not have been ashamed.

Four from four thousand

Hadhrat Shaqeeq Balkhi (rahmatullahi alaih) said, *'From four thousand I chose four hundred, and from the four hundred I chose four Ahaadith:*

1. *Do not give your heart to an evil woman. Today she is yours and tomorrow she may become someone else's. If you obey and follow her, then she will lead you to Jahannum.*
2. *Do not incline your heart to wealth. Today that wealth will be temporarily yours, and tomorrow it becomes the property of someone else. Do not become unnecessarily perturbed over the wealth of "others". This same wealth is a blessing for others and a burden for you. If you place your heart in this wealth, then it will prevent you from the obedience of Allaah Ta`ala. You will develop the fear for poverty and pay homage to shaitaan.*
3. *Abstain from that action which creates an apprehension in the heart. The heart of a believer is like a testifier and a Mufti. At the time of doubt, it feels uneasy, for Haraam it fears and for Halaal it is at ease and contented.*
4. *Do not execute any action until such time that you are certain that it is correct and acceptable.*

Live your life as a traveller

Hadhrat Abdullaah Bin Umar (radhiAllaahu anhu) reports that Nabi (sallAllaahu alaihi wasallam) said, *"Live in this world as a traveller and a passer-by, and count yourself amongst the dead."* Upon relating this Hadith, Hadhrat Abdullaah Bin Umar ((radhiAllaahu anhu) said to Hadhrat Mujaahid (rahmatullahi alaih), *"Do not concern yourself about the evening in the morning or about the morning in the evening. Do something (constructive) during your lifetime before death overcomes you and during your health before sickness befalls you, for you know not what the morrow brings (he who procrastinates today's work for tomorrow will always be full of regret and remorse)."*

The honour of reducing desires

Hadhrat Faqeeh (rahmatullahi alaih) said, *"That person who reduces his desires, Allaah Ta`ala will honour him in* ***four*** *ways:*

1. *He will be steadfast on obedience and Ibaadat (By being certain of death, a person's heart is diverted from the world and inclined towards the hereafter, which results in being regular in obedience and Ibaadat).*
2. *His sadness and worries decrease. (It is a reality that inclination to the world creates sadness and worries and a disinclination therefrom creates peace and contentment).*
3. *He will find contentment and satisfaction in minimum provisions. (When death is always staring one in the face, where is there a possibility of becoming ensnared in wealth?)*
4. *His heart is illuminated. (One's heart is illuminated through disinclination from the world, increase in the*

remembrance of Allaah Ta`ala and concern over halaal and haraam).

Things which illuminate the heart

The heart is illuminated through **four** things:

1. Keeping the stomach empty (i.e. one should not fill one's stomach to the brim even with *halaal* sustenance, let alone *haraam*).
2. The company of pious people.
3. To occasionally remember the sins perpetrated in the past.
4. To eliminate or decrease worldly aspirations, whims and fancies.

Increase in worldly aspirations and the test

Increasing one's worldly aspirations, one is tested with **four** things:

1. One becomes lax and lazy in executing virtuous actions.
2. Worldly worries and griefs are increased.
3. A greed and desire for more worldly wealth and possessions increases.
4. The heart hardens.

The things which harden the heart

Four things harden the heart:

1. To fill the stomach (when filling the stomach with *halaal* food results in hardening the heart, what can be said about *haraam* food?).
2. Companionship of evil persons.

3. To forget old sins.
4. Increase in worldly aspirations.

Every Mu`min must strive to decrease his worldly aspirations and desires and make a concerted effort to create a concern for the Aakhirat (hereafter). Who knows when the message of death comes knocking at one's door and whether the next breath will even be taken or not? None knows for certain whether he will be able to raise his feet the next moment or not.

Six pure qualities of a believer

Every believer must make a concerted effort to acquire the following six qualities (so that he may get the reality of this world and the Aakhirat (hereafter):

1. Acquiring of knowledge, so that one may discern between good and evil.
2. Befriending such persons who will enjoin one towards good and prevent one from evil (such persons are worthy of calling friends).
3. Recognising one's enemies (So that one may save oneself from harm. The greatest enemy is the *naffs* and *shaitaan*).
4. The ability to contemplate, so that one may take lesson from the Signs of Allaah Ta`ala.
5. To exercise justice with creation (so that on the Day of Qiyaamah, one has no enemies who will lay claim to their rights).
6. Preparation for death before its arrival (So that at the time of parting, one does not go with empty hands and regret).

"And prepare (your provisions for the journey to the hereafter). Indeed the best of provisions is Taqwa."

The actual wealth of man

Once Nabi (sallAllaahu alaihi wasallam), while commenting on the Aayat of Surah Takaathur, *"Mutual rivalry for piling up of worldly things diverts you, until you visit the graves",* said,

"Man says 'My wealth, my wealth!' Whereas it is not his wealth except that food which he has already consumed, and those clothes which he has worn out and that money he has spent in the Path of Allaah Ta`ala."

Five wise points

Hadhrat Hasan Basri (rahmatullahi alaih) said that he had found five things written in the Tawraah:

1. Wealth is found in contentment.
2. Peace is found in isolation.
3. Freedom is found in abandoning of desires.
4. Love is found in abandoning inclination.
5. Pleasure of a long life is found in patience and contentment in a short life.

Companionship of Nabi (sallAllaahu alaihi wasallam) in the Aakhirat (Hereafter)

Nabi (sallAllaahu alaihi wasallam) once mentioned, *"Aishah! If you wish to accompany me and reach me in Jannat, then basic provisions in this world should suffice for you. Stay away from the companionship of the wealthy. Do not regard as old any item of clothing until it is patched."* Once he made a dua, *"O Allaah! Grant I`faaf (chastity) and Kafaaf (sufficient sustenance) to those who love me."*

Love for this world is the reason for grief and sadness

Hadhrat Hasan Bin Ali (radhiAllaahu anhu) reports from Rasulullaah (sallAllaahu alaihi wasallam): *"Desire for this world increases grief and worry. Detachment (from the world) contributes to contentment in the heart and body."* He said, *"I do not fear poverty for you as much as I fear for you (such) wealth, that the world becomes easy and spread out for you, and that, just like the former nations, it becomes a means for your pride and arrogance which eventually leads to your downfall and destruction."* He also said, *"The reformation of the predecessors of this Ummat will be achieved through Zuhd (abstinence) and Yaqeen (firm belief in Allaah Ta`ala), and the destruction of the latter group of this Ummat will be due to miserliness and greed."*

Three special rewards for patience

Hadhrat Anas Bin Maalik (radhiAllaahu anhu) reports that a messenger on behalf of the Fuqaraa (poor) once came to the gathering of Nabi (sallAllaahu alaihi wasallam). Nabi (sallAllaahu alaihi wasallam) welcomed him and told him, *"Blessed are you and those you represent. Allaah loves you and those you represent."*

The messenger placed a request to Nabi (sallAllaahu alaihi wasallam) on behalf of the Fuqaraa. They made a representation that the wealthy ones have surpassed them (in good actions). The wealthy have attained high ranks by virtue of their being able to perform Hajj, Umrah and give charity from their wealth, while the poor are deprived of these. Nabi (sallAllaahu alaihi wasallam) said: *"Convey my message to the Fuqaraa – If you adopt patience and have hope in Allaah Ta`ala for reward, then I assure you of* ***three*** *favours, which wealth has no share:*

1. *There will be such palaces in Jannat which are made from red rubies and the inmates of Jannat will be looking up and admiring them like how the inhabitants of earth look up at the stars. None will be able to enter them except a Faqeer Nabi, Faqeer Shaheed and Faqeer believer.*
2. *The poor will enter into Jannat five hundred years before the wealthy. (Hadhrat Sulaimaan (alaihi salaam) will enter Jannat forty years after the other prophets, the reason for this delay being his kingdom).*
3. *If the wealthy and poor recite the third Kalimah (or any other Tasbeeh) with sincerity, then the wealthy will not receive the same reward as the poor, even if, together with this, they spend ten thousand Dirhams in charity. (This applies to all good actions). "*

The messenger relayed this news from Nabi (sallAllaahu alaihi wasallam) and the Fuqaraa were pleased, and they said, *"We are Pleased O our Rabb! We are pleased O our Rabb!"*

THE WASIYAT (ADVICE) OF RASULULLAAH (sallAllaahu alaihi wasallam)

Nabi (sallAllaahu alaihi wasallam) advised Hadhrat Abu Zarr (radhiAllaahu anhu) about **seven** things and told him never to abandon them:

1. Companionship and love for the poor.
2. To look upon those who are smaller and lower (in rank and status) than yourself. (This inculcates the blessing of Shukr in a person). This point refers to worldly matters. With regards to Deeni matters one should

always look upon those who are higher in rank and status than one, since this will create the desire to carry out good acts.

3. Maintain (family) relations at all times, even if others cut relations (actual maintaining of relations *is* with those who cut ties).
4. Constantly recite *Laa Howla Wa Laa Quwwata Ilia Billaah* (this Kalimah is the treasure of the pious).
5. Never ask anyone for anything (Our beloved Nabi (sallAllaahu alaihi wasallam) had such great concern and consideration for the respect, honour and dignity of this Ummat).
6. Never fear the scolding of those who criticise when you carry out the actions which are pleasing to Allaah Ta`ala. (This is the sign of those who are close to Allaah Ta`ala).
7. Always and under all conditions speak and proclaim the Truth, even though it may be bitter (This is the best Jihad).

The Sahaabah (radhiAllaahu anhum) relate that after this advice, the condition of Hadhrat Abu Zarr (radhiAllaahu anhu) became such that if he was mounted upon a conveyance and his whip would fall from his hands, he would not ask anyone to give it to him, rather he would dismount and pick up the whip himself. (If only we could appreciate and realise our own worth, honour and self-respect.)

The doubt of the Angels and Allaah Ta`ala's answer

Once the angels asked Allaah Ta`ala, *"O Allaah! You have opened the doors of (easy and plentiful) sustenance for the kuffaar in the world and You have closed for them the doors of difficulties and hardship (considering they are Your enemies). On the other hand, You have made the life of this world difficult for the Muslims (who are in actual fact Your*

friends) and You have allowed difficulties and hardship to rain down upon them. (What is the wisdom behind this?)"

Allaah Ta`ala told the angels to go and have a look at the punishment that is awaiting the *kuffaar* in the Aakhirat (Hereafter) and at the benefits and blessings awaiting the believers (and then to come and ask Him). The angels saw the reward awaiting the people in the Aakhirat (Hereafter) and thereafter exclaimed: *"Our Rabb! In comparison to the punishment of the Aakhirat (hereafter), the ease and comfort of the world do not compare. Similarly, considering the blessings and favours of Jannat, there will be absolutely no thought given to any of the difficulties on earth."*

This world and its value in the Sight of Allaah Ta`ala

Nabi (sallAllaahu alaihi wasallam) said, *"The accumulators of wealth are debased and disgraced in the Sight of Allaah Ta`ala. However, those who spend generously in charity are loved by Him."*

Those who are continuously engrossed in and concerned about accumulating wealth are debased in the Sight of Allaah Ta`ala. If they gain entry into Jannat, then they will not reach the same level and station there, as the poor. If their lot is in Jahannum, then they will be in its lowest depths. The exception to this will be those believers who continuously spend (from their abundant wealth) in the Path of Allaah Ta`ala (in charity and alms), such that they are saved from the evil effects of wealth.

The claim of Shaitaan

Rasuiuilaah (sallAllaahu alaihi wasallam) said, *"Shaitaan says: ' The wealthy person will never attain success because I*

will most certainly immerse and preoccupy him in one of ***three*** *things:*

- *a. I will beautify the worldly wealth and possessions for him to such an extent that he will most certainly fail to fulfil his duties.*
- *b. I will simplify the way for him to acquire wealth (such that he will find it difficult not to spend his wealth in illegal avenues and ways due to his having an excess of wealth).*
- *c. I will fill his heart will an insatiable love for wealth (such that he will be so obsessed in amassing wealth that he will not distinguish and differentiate between halaal and haraam acquisitions).'"*

Is business to be granted preference or Ibaadat?

Hadhrat Abu Darda (radhiAllaahu anhu) states, *"At the time of Nabi's (sallAllaahu alaihi wasallam) proclaiming the Nubuwwat, I was engaged in business trading. I tried my utmost (after proclamation of the Nubuwwat of Nabi - sallAllaahu alaihi wasallam) to keep myself equally occupied in business and Ibaadat. However, I found this task daunting. It became apparent that I had to abandon one of the two. Eventually I decided to abandon trading and opted for Ibaadat. Alhamdulillah, today I am entirely pleased and satisfied at my choice. I never have the desire or yearning to have a business just outside the Musjid such that I may be present in the Musjid for Salaat and at other times I may attend to the business, even if I have to make a daily profit of 40 Dinaars (gold coins)."* Someone asked him: *"Why is this?"* He replied: *"For fear of giving an account in the hereafter."*

Warning: This was the personal preference and choice of Hadhrat Abu Darda (radhiAllaahu anhu), which was the result of his excessive fear for Allaah Ta`ala and the need to perfect his Imaan. This is an extremely elevated status and position.

It is not possible for every person to be able to follow this example. Trading is not merely something which is permissible; it forms an integral and necessary part of the Deen, whose virtues and benefits have been enumerated in numerous Ahaadith. In one narration, Nabi (sallAllaahu alaihi wasallam) said, *"The believing traders and I will be like this in Jannat"*, saying this, Nabi (sallAllaahu alaihi wasallam) lifted his forefinger and middle finger.

Just as Ibaadat is Fardh upon every believer, so too is earning a *halaal* income. Nabi (sallAllaahu alaihi wasallam) has mentioned that conducting business is the best of all trades. It is much better to engage in Ibaadat at the time of Ibaadat and during the balance of the time to occupy oneself in conducting business and earning *halaal rozi* (sustenance) with the believing businessmen, than to spend all the time in Ibaadat with that stomach which is nourished by the stretching of one's hands to others and having to depend on alms, handouts and charity.

Wherever business is castigated, it refers to that business which involves disobedience to the Shariah and makes one forget the hereafter.

Two qualities of Sayyid-e-Aalam (sallAllaahu alaihi wasallam)

Rasulullaah (sallAllaahu alaihi wasallam) said, *"Poverty means difficulty in this world and pleasure in the Aakhirat (hereafter), whilst wealth means happiness in this world and difficulty in the Aakhirat (hereafter)."*

He also said: *"Every person has a desire and I have two – (1) Poverty and (2) Jihaad. Whoever loves these two qualities, has indeed displayed his love for me and whosoever detests and dislikes these two, has indeed displayed hatred for me."*

Warning: It is imperative for every Muslim to be concerned about poverty and the poor. The love for the Best of all Creations (sallAllaahu alaihi wasallam) lies in the love for the poor. Allaah Ta`ala had instructed His Rasool (sallAllaahu alaihi wasallam) to love the companionship of the poor. Once `Uyayna Bin Hussein Fazaari, who was the leader of his tribe, came in the presence of Nabi (sallAllaahu alaihi wasallam). It so happened that at that time Hadhrat Salmaan Farsi, Hadhrat Suhaib Rumi, Hadhrat Bilaal (radhiAllaahu anhum), etc. and other poor persons, whose clothing were soiled and sweaty, were sitting in the gathering of Nabi (sallAllaahu alaihi wasallam). Upon seeing them `Uyayna exclaimed, *"We are honoured people. You should remove these people at our coming. We find it distasteful to sit in their presence because of their dirty clothing."*

Upon this, the Aayat was revealed:

"And keep yourself (O Muhammed-sallAllaahu alaihi wasallam) patiently with those who call on their Rabb (i.e. your companions) morning and afternoon, seeking His Face, and let not your eyes overlook them, desiring the pomp and the glitter of the life of this world; and obey not him whose heart We have made heedless of Our Remembrance, one who follows his own lust and whose affair (deeds) has been lost."

The status and rank of the Fuqaraa and Ghurabaa (poor and destitute)

Hadhrat Hasan Basri (rahmatullahi alaih) reports that Nabi (sallAllaahu alaihi wasallam) said that on the Day of Qiyaamah, Allaah Ta`ala will recognise some of His servants the same way as we meet and recognise each other in this world. Allaah Ta`ala will say to a Faqeer, *"I have not made you poor in the world so as to disgrace you. In fact, I wish*

to raise your status in the Aakhirah instead of the world and to grant you a special honourable position. There are many people who are standing in the line of those destined for Jahannum, you go there and whosoever assisted you in the world, take his hand and lead him to Jannat." This person will go and take many people with him to Jannat.

This is the honour and status that will be granted to the poor ones who bore the difficulties and trials of this world. It is for this reason that Rasulullaah (sallAllaahu alaihi wasallam) said that we should foster Muhabbat with the poor and with them lies a great treasure. He said, *"On the Day of Qiyaamah it will be said to them (the poor) that they should take to Jannat whoever gave them a piece of bread or a drink of water in this world."*

Five specialities of the Fuqaraa

Faqeeh (rahmatullahi alaih) states: *"Five special traits and qualities are mentioned in the Ahaadith regarding the poor:*

1. *A Faqeer (poor person) receives more reward for a good action than a wealthy person (even though the deed of both are the same).*
2. *A poor person is not able to fulfil his desire because of his poor state; hence he will be reward for every desire of his (provided he exercises patience).*
3. *The poor will enter Jannat before the wealthy (even though they may both be equal in deeds).*
4. *The reckoning of the poor will be easy on the Day of Qiyaamah (there is no talk of any monetary account to be given by the poor!).*
5. *On the Day of Qiyaamah, the poor will not feel ashamed of the wealthy (at that time the wealthy will wish that they had been poor in the world).*

One dirham is better than a hundred thousand

Rasuiuilaah (sallAllaahu alaihi wasallam) said, *"There are times when the Sadaqah (charity) of one Dirham is better than one hundred thousand Daraahim [plural of Dirham]."*
"How is that? " asked the Sahaabah (radhiAllaahu anhum).
Nabi (sallAllaahu alaihi wasallam) replied, *"A wealthy person gives one hundred thousand Dirhams from his wealth whereas a poor person who has only two Dirhams gives one of them in charity. This one Dirham of the poor person is better than the one hundred thousand of the rich man."*

The reward for not having a desire fulfilled

The Sahaabah (radhiAllaahu anhum) asked Nabi (sallAllaahu alaihi wasallam), *"Will we receive a reward from Allaah Ta`ala for not being able to acquire what we sometimes desire due to a lack of money?"* Nabi (sallAllaahu alaihi wasallam) replied, *"If you do not receive a reward for it, then what else will you receive?"*

Dahaak (rahmatullahi alaih) said, *"A person goes to the marketplace and he sees something which his heart desires, but due to not having any money in his pocket, (he cannot purchase it but) makes Sabr hoping to receive reward (instead of it). He will receive a reward which is much more than spending one hundred thousand Dirhams in charity."*

The praise of the Faqeer in the Qur`aan Majeed

Faqeeh (rahmatullahi alaih) states that the praises for the poor can be ascertained from the Aayat quoted below:

"Establish Salaat, pay Zakaat and obey the Rasool so that you may be blessed."

In this Aayat, Allaah Ta`ala has coupled the right of the poor, which is Zakaat, together with His right, which is Salaat. This is sufficient proof of the virtue and honour of the poor.

A wonderful example of the Faqeer

Someone states so beautifully: The Faqeer is, compared to the wealthy, like a washer-man, a doctor, a messenger, a protector and an intercessor.

1. Washer-man – The wealthy discharge their Sadaqah on the poor and in this way their wealth is cleansed (it is as though the poor have cleansed the wealthy and purified them).
2. A Doctor – The wealthy are cured from their illness by giving Sadaqah to the poor (the duty of the doctor is to devise ways and means to cure the ill).
3. Messenger – The wealthy, by giving their Sadaqah to the poor, convey Thawaab to their deceased (Had there been no poor people, then how would the wealthy ever be able to convey Thawaab-e-Jaariya to their deceased)?
4. Protector – When the wealthy give Sadaqah to the poor they thereby receive the duas of the poor, which is a means of their wealth being protected.
5. Intercessor – On the plains of Resurrection, the poor will intercede on behalf of their benefactors (the wealthy who spent on them). Therefore the wealthy should be indebted to the poor.

Those who look down upon the poor are accursed

Hadhrat Ibn Abbaas (radhiAllaahu anhu) said, *"That wealthy person who shows off (owing to his wealth) and the one who looks down upon the poor (due to their poverty) are accursed."*

The statement of Hadhrat Abu Darda (radhiAllaahu anhu)

Hadhrat Abu Darda (radhiAllaahu anhu) said, *"We have been unjust to our wealthy brothers. We are all equal in eating, drinking and clothing ourselves (the difference lies only in the manner and quality). Even the wealthy cannot utilise their excess wealth. Yes, they look at it. (Looking at it, even we get that opportunity, but the wealthy have the added responsibility of protecting it, which we are totally free of). However, on the Day of Qiyaamah, they will be accountable for that wealth whilst we will be saved from it."*

Three praiseworthy qualities of the poor and the wealthy

Hadhrat Shaqeeq Zaahid (rahmatullahi alaih) said, *"The poor have chosen (1) peace and contentment of soul, (2) worry-free heart and (3) easy reckoning for themselves and the wealthy have opted for (1) tumultuous soul, (2) an occupied heart and (3) a difficult reckoning."*

The 'shortage' of wealth leads to the contentment of the soul, peace of the heart and an easy reckoning on the Day of Qiyaamah. An excess of it (wealth) causes difficulty and worry in the world, is a continuous preoccupation and a severe reckoning in the hereafter.

The claim of four without having four is "Baatil"

Haatim Zaahid (rahmatullahi alaih) stated: *"That person who claims four things without having (another) four is a liar:*

1. *He claims to have love for Allaah Ta`ala but he does not abstain from His prohibitions.*

2. *He claims to have love for Jannat, without making any effort and striving towards the obedience of Allaah Ta`ala.*
3. *He vociferously claims to have love for Nabi (sallAllaahu alaihi wasallam), but he rebels against (imitating) the qualities and lifestyle (of Nabi - sallAllaahu alaihi wasallam)*
4. *He desires the highest stage in Jannat but remains aloof from the company of the Fuqaraa and Masaakeen."*

Four things which keep one away from goodness

An intelligent person once said that the person who acquires the following four qualities will be deprived of all goodness:

1. He who oppresses and takes advantage of those subservient to him.
2. Disobedience to one's parents.
3. To look down upon the poor.
4. To find fault and slur the Miskeen.

Poverty is a desirable thing

Hadhrat Abu Sa`eed Khudri (radhiAllaahu anhu) said, *"Know! Never be inclined to haraam wealth because of poverty and hardship. I have heard Rasulullaah (sallAllaahu alaihi wasallam) making the following dua: 'O Allaah! Grant me death in the state of poverty and resurrect me with the poor.'"*

Hatred, animosity, and Wealth

The booty of *Qaadisiya* was brought to Hadhrat Umar (radhiAllaahu anhu). He overturned it and started crying. Hadhrat Abdur Rahmaan Bin Auf (radhiAllaahu anhu) asked,

"Ameerul Mu`mineen, this is an occasion of rejoicing and happiness, not one for grief."
Hadhrat Umar (radhiAllaahu anhu) replied, *"Yes. However hatred and animosity are necessary corollaries for that nation who are enriched with wealth."*
(Hatred and animosity are necessarily attached to wealth. The proof of this can be seen around us day and night).

Rasulullaah (sallAllaahu alaihi wasallam) said: *"Every Ummat had a Fitnah and the Fitnah of my Ummat is wealth."*
"The most beloved and closest servants to Allaah Ta`ala are the poor and needy. This is the reason why most of the Ambiyaa (alaimus salaam)were not wealthy."

Ahaadith

Rasulullaah (sallAllaahu alaihi wasallam) said:

- *"Two hungry wolves are not as dangerous to sheep as are greed and the pursuit of wealth to the Deen."* [Tirmidhi]
- *"Two things make man old and grey haired – greed for wealth and age (longer life)."* [Agreed upon]
- *"Two qualities remain young (never age) in an old person – love for the world and increase in aspirations.'*[Agreed upon]
- *"The excuse of an old man who reaches the age of sixty is not accepted by Allaah Ta`ala."* [Bukhari]

A young person always thinks that old age is far away and that when the effects of old age manifests themselves on him, then he will repent. So, for that person who reaches the age of sixty, he has no excuse. Also, a person should not wait for a later opportunity to make Tawbah. He should pay attention to repenting immediately.

ABSTINENCE FROM THE WORLD

Rasuiuilaah (sallAllaahu alaihi wasallam) said, *“That person who makes the Aakhirah his objective, Allaah Ta`ala rounds up all his work (i.e. makes his worldly work and objectives easy and manageable) and creates independence in his heart. The world is placed (in a disgraceful state) at his feet. As for that person who makes the world his objective, his work is scattered and disbursed, poverty becomes his lot, and he does not get (anything) except what has been destined for him.”*

Once Hadhrat Umar (radhiAllaahu anhu) came in the presence of Nabi (sallAllaahu alaihi wasallam). He saw that the back of Nabi (sallAllaahu alaihi wasallam) had the marks and impression of a straw mat. He began to cry uncontrollably. When asked the reason for his crying, he replied that the enemies of Allaah Ta`ala, the Qaisars and Kisras (rulers of Persia and Rome), were living in the lap of luxury, whilst the best of all creation (sallAllaahu alaihi wasallam) has the marks of a straw mat on his back.
Nabi (sallAllaahu alaihi wasallam) said, *“O Umar! These people have been given all the pleasures of this world, whilst for us all the pleasures of Jannat have been accumulated and stored.”*
(If only anyone would understand the reality of this, then poverty and strained conditions would become a luxury!)

The fear of Hadhrat Ali (radhiAllaahu anhu)

Hadhrat Ali (radhiAllaahu anhu) once mentioned that he has **two** great fears for people: (1) An increase in their hopes and desires, and (2) The fulfilling of these desires.

Increase in hopes makes one forget the Aakhirah and following of desires are the means of deviation from the Straight Path. The world is behind you and the Aakhirah ahead. Today man is capable of action and no reckoning whereas tomorrow (in the Aakhirah) there will be reckoning and no action. Whatever you can do, do it today, for tomorrow you will not be able to do anything.

Every human is a traveller in this world

Sahal Bin Abdullaah Tastari (rahmatullahi alaih) used to spend excessively in the Path of Allaah Ta`ala. His mother and close family complained to Hadhrat Abdullaah Bin Mubaarak (rahmatullahi alaih) and told him to advise Hadhrat Sahal and warn him that one day very soon at the rate of him spending his wealth, he would be poverty-stricken. Hadhrat Abdullaah Bin Mubaarak spoke to Hadhrat Sahal, who replied, *"Hadhrat, if someone wishes to travel from Madinah to Rustaaq (name of a place), where he intends to set up home. He even purchases a piece of land in Rustaaq. Tell me, should this person take with him (from Madinah) all his belongings or should he leave some of it behind?"*

Hadhrat Abdullaah Bin Mubaarak (rahmatullahi alaih) replied: *"Most certainly he should take along all his belongings."*

Hadhrat Sahal then said: *"What then can be said of a person who will be leaving this world shortly and making the journey to the Aakhirah?"*

He who spends his wealth on the temporary and transitory pleasures of this world will have only regret and remorse, whereas the wealth spent in the Pleasure of Allaah Ta`ala, will be a means of honour, triumph and success (in the Aakhirah). An intelligent person is he who is satisfied with just the basic necessities of this world and he does not waste his valuable life on earth in pursuing the debased 'pleasures' of the world.

The reality of the world and the Aakhirah

Hadhrat Jabar (radhiAllaahu anhu) explains, *"I was in the presence of Nabi (sallAllaahu alaihi wasallam), when a person came to him, who was extremely handsome and who had crispy clean clothing. After making salaam, he asked: 'O Rasuiuilaah! Explain the reality of this world.' Nabi (sallAllaahu alaihi wasallam) replied, 'This world is the likeness of the dream of one who is sleeping.' This person then asked regarding the reality of the Aakhirah, whereupon Nabi (sallAllaahu alaihi wasallam) replied, 'The Aakhirah is everlasting. One group will enter Jannat and the other Jahannum.' The questioner asked: 'What is Jannat?' Nabi (sallAllaahu alaihi wasallam) replied, 'It is the recompense for the good actions carried out in the world. (This is for those who have sacrificed at the expense their world).' He then asked regarding Jahannum. Nabi (sallAllaahu alaihi wasallam) said, 'It is the recompense for the evil actions executed in the world.' The questioner then asked, 'Who is the best group amongst this Ummat?' Nabi (sallAllaahu alaihi wasallam) replied, 'Those who obey Allaah Ta`ala in this world.' He then asked, ' Fine, tell me, how is a person supposed to spend his life?' Nabi (sallAllaahu alaihi wasallam) replied, 'Like one who is seeking a caravan, and he is always alert in trying to attain his objective.' He asked: 'How long is the stay in this world?' Nabi (sallAllaahu alaihi wasallam) replied; '(It is as long as) The one who remains behind the moving caravan. (That is, extremely short).' He asked, ' What is the distance between the world and Aakhirah?' Nabi (sallAllaahu alaihi wasallam) replied: 'The blinking of an eyelid.'*

After asking these questions, this person went away. Rasuiuilaah (sallAllaahu alaihi wasallam) said: 'That was Jibraeel (alaihi salaam), who came to explain the reality of the world and the Aakhirah, so that you may detach yourselves from the world and strive for the Aakhirah.'

Strange is that person who believes in the Aakhirah, yet he strives for this world.

How did Hadhrat Ebrahim (alaihi salaam) become the friend of Allaah Ta`ala?

Someone asked Hadhrat Ebrahim (alaihi salaam), *"On what basis did Allaah Ta`ala make you his friend?"*
He replied, *"**Three** things:*

1. *Whenever I was faced with two possibilities, I would always opt for that for that in which lay the Pleasure of Allaah Ta`ala.*
2. *Regarding my sustenance, which Allaah Ta`ala had promised, I never made any preparations or arrangement for it.*
3. *I never sat down to partake of any meal without a guest."*

Four prerequisites for keeping the heart alive

The statement of some wise person:
"The life of the heart is based on four things: knowledge, pleasure, contentment and striving."

Knowledge – The acquisition of those things which please him.
Pleasure – A person can easily reach this stage if he acquires the quality of being pleased with the Decree of Allaah Ta`ala.
Contentment – Contentment is the result of pleasure. After attaining pleasure one reaches the state of contentment.
Striving – After contentment, striving (to hold the world in disgust and contempt) is a quality which is necessarily acquired. Striving has **three** stages:
First stage: Recognition of the world and abandoning it

Second stage: Service to The Creator and earning His respect
Third stage: Desire for the Aakhirah, and then to pursue it.

Four barriers to wisdom

Yahyah Bin Ma`aaz (radhiAllaahu anhu) said, *"Wisdom descends from the heavens onto the heart. It does not permeate that heart which has four qualities, (1) The heart which is inclined towards the world, (2) The heart that worries about yesterday, (3) Jealousy of fellowmen, (4) Love for fame."*

He also mentioned: *"Every intelligent person should necessarily carry out **three** actions, (1) Abandoning the world, before the world leaves him, (2) Preparation for the grave before entering it, (3) Pleasing The Creator, before going to meet Him."*

The statement of Hadhrat Ali (radhiAllaahu anhu)

Hadhrat Ali (radhiAllaahu anhu) mentioned, *"That person who has acquired for himself **six** qualities has effectively made a complete effort for entry into Jannat and has saved himself from Jahannum;*

1. *Recognition of Allaah Ta`ala, and occupying himself in being obedient to Him,*
2. *Recognition of shaitaan and making active efforts to oppose him,*
3. *Recognition of the Haqq and following it,*
4. *Recognising the reality of Baatil and maintaining total aloofness from it,*
5. *Recognition of the world and abstaining from it,*
6. *Concern for the Aakhirah and pursuing of it."*

Four signs of wretchedness

Nabi (sallAllaahu alaihi wasallam) said to Hadhrat Ali (radhiAllaahu anhu):*"Four things are the signs of wretchedness; (1) The eyes being closed to tears, (2) Hardness of the heart, (3) love for wealth, (4) Excessive hopes."*

He said: *"If the world had even the value of a wing of a mosquito in the Sight of Allaah, then He would not have granted the kaafir even a sip of water to drink."*

Hatred for the world

Hadhrat Abdur Rahmaan Bin Uthmaan (radhiAllaahu anhu) said: *"We were once in the company of Rasuiuilaah (sallAllaahu alaihi wasallam) when night fell. We performed our Fajr Salaat close to the rubbish-site of a certain village. We saw a recently-dead kid (baby goat) lying close-by and its skin was covered in insects. Upon seeing this Nabi (sallAllaahu alaihi wasallam) stopped his conveyance and brought our attention to it and said: 'Look at how the people of this village have displayed their independence (dislike) for this baby goat. Whereas this is a desired possession for them (i.e. to have animals). 'Then he said: 'I take an oath in that Being in whose Hand my life lies that the world is more despicable and debased in the Sight of Allaah Ta`ala (than this dead kid).'"*

The prison for the believers and Jannat for kuffaar

Rasuiuilaah (sallAllaahu alaihi wasallam) said, *"The world is a prison for the believer, the grave is his fort and Jannat is his final abode, whereas this world is a Jannat for the kaafir, the grave is his prison and Jahannum is his final abode."*

The believer, regardless of his affluent condition in this life, in, at the time of death when he sees the bounties and benefits of Jannat, this world will seem to have been a prison for him. Whatever deplorable condition the kaafir lives in this world, at the time of his death when he sees Jahannum (compared even to his utterly depraved state in this world) his worldly condition will seem to have been a Jannat.

The grain is in Jannat and the chaff/husk is in Jahannum

How excellent is the statement of Hadhrat Yahya Bin Ma`aaz Raazi (rahmatullahi alaih), *"This world is the farm of Allaah Rabbul Izzat. Man is the seed. Death is the sickle. Malakul Maut is the harvester. The grave is the thresher. The Plain of Resurrection is the sorter and Jannat and Jahannum are the storehouses. The seeds are in Jannat and the chaff/husk is in Jahannum."*

Hadhrat Luqmaan (alaihi salaam) said to his son, *"Son! This world is like a deep sea and many people have drowned in it. (Hence) you should make Taqwa your ship (so that you may be saved from drowning and safely reach your destination)."*

How durable and firm is this ship

In the ocean of this world, good deeds are like its ship. Tawakkul (trust in Allaah Ta`ala) is its ceiling, The Kitaab of Allaah Ta`ala is the guide. Saviour from its desires is the rope. Death is the shore. The Plain of Resurrection is the intended destination and Allaah Ta`ala is The Owner thereof.

How ugly and deformed is this world

Hadhrat Ibn Abbaas (radhiAllaahu anhu) said, *"On the day of Qiyaamah, the world will be brought in the form of an old hag. Her hair will be grizzled and assorted (some white and some*

black). Her eyes will be blue. Her teeth will be protruding in the front. She will be so ugly that anyone looking at her will sense dislike and aversion. The world will be made to face the creation and they will be asked, 'Do you recognise this?' They will reply in the negative. It will then be said to them that this is your beloved world, where you gloated. You killed each other, fought over and spread mischief therein. The world will be flung into Jahannum. She will say, 'O Allaah! Where are my beloved ones and those who desired me?' They will also all be made to join her." – May Allaah Ta`ala save us all from this.

NOTE: The world will not be flung into Jahannum as a punishment, but rather due to the pining and regret of its lovers. Similarly, the idols will be flung into Jahannum with the Mushrikeen because of their grief, regret and pining for them. It is expected of the intelligent and understanding human being that they use the benefits and uses of the world only according to his necessities. The balance of his time and energies should be expended in striving for the Aakhirah. He should not immerse his heart so deep into the world that he forgets the Aakhirah.

"There are some such intelligent servants of Allaah Ta`ala, who have abandoned the world out of fear for its mischiefs and immoralities. They have contemplated deeply and sensed that this is not the home of life. They regard the world as being a deep ocean and have taken good deeds as their ship."

You are surprising

Hadhrat Isaa (alaihi salaam) said, *"It is surprising that you make a concerted effort and strive extraordinarily for this world, when your allotted sustenance will reach you anyway, and, you make no effort for the Aakhirah, when you will not*

receive any sustenance without having executed good deeds (in this world)."

The fruits of love for this world

Hadhrat Abu Ubaidah (radhiAllaahu anhu) reports from Nabi (sallAllaahu alaihi wasallam) that **three** things are the result of love for this world:

1. Never-ending occupation and busyness (every businessman has experience of this).
2. Never-ending hopes and desires (where man will reach the grave before he fulfils them).
3. Such greed and deep desires, where there is no sign of contentment or satisfaction (with one's lot) – (This is what destroys man and renders him worthless).

The seeker and the sought

The world and the Aakhirah are both the seekers and the sought. That person who makes the Aakhirah his sought after objective, this world will become his seeker such that it will be degraded and fall at his feet. As for that person who makes this world his sought after objective, the Aakhirah will become his seeker and await the opportunity to grab him at the time of death.

How wonderful isn't this statement

Abu Haazim (rahmatullahi alaih) states, *"I have found the world divided into **two** portions: The first portion is that which is for me. It reaches me under every condition and cannot go to anyone else. The second is that which is for others, beside myself. I am not able to reach and attain it. Whoever it belongs to, will acquire it.*

Now tell me, which one of these two should I waste my life for?
Similarly, those things which have been bestowed to me are of two types: Either these things will be used up or be completely finished before me or I will leave them behind for others.
Now tell me, in favour of which of these must I now displease my Rabb?"

Can you find a parallel for this?

Hadhrat Salmaan (radhiAllaahu anhu) was ill and Hadhrat Sa`ad (radhiAllaahu anhu) went to visit him. When Hadhrat Salmaan (radhiAllaahu anhu) saw him, he began crying. When he was asked the reason for crying and told that Nabi (sallAllaahu alaihi wasallam) was pleased with him until his last (This was said to him, on the assumption that he was crying for fear of death). He (Hadhrat Salmaan -radhiAllaahu anhu) said,: *"I am not crying due to fear of death of desire for this world. In fact, I am crying because Nabi (sallAllaahu alaihi wasallam) had instructed us to live life as though we are travellers and passer-bys and I have in my midst plenty possessions (How will I be able to show face to Nabi - sallAllaahu alaihi wasallam – tomorrow, on the Day of Qiyaamah?)."*
At that time, Hadhrat Salmaan (radhiAllaahu anhu) had in his possession, one tub (for washing his clothing), one large utensil (plate) and one water-canister. [Allaahu Akbar! Can we ever imagine such abstinence and piety in our era?]

Sa`ad (radhiAllaahu anhu), who was beyond himself, said: *"Give me some advice."* Hadhrat Salmaan (radhiAllaahu anhu) replied, *"Remember Allaah Ta`ala especially on* ***three*** *occasions; (1) When making an intention (for any work whatsoever), (2) When taking a decision (So that you do not*

waver from justice), (3) At the time of fulfilling an oath (So that you are not faced with breaking the promise).”

Who is a Zaahid (One who practices abstention)?

Someone asked Nabi (sallAllaahu alaihi wasallam), *“Who is the biggest Zaahid?”*
He replied: *“He who does not forget the graveyard and his decomposing body. He refrains from the vain beauties of this world and prefers that which is everlasting to that which is temporary. He does not count yesterday amongst his days and he counts himself amongst the dead.”*

Where can four things be found?

A wise person once said, *“We have sought for four things in four places but have not found them there. In fact, we found them to be elsewhere:*

1. ***Independence** -- We sought it in wealth, but it was found in contentment. (Many people still linger under the misconception that independence is in wealth).*
2. ***Comfort and ease** – We sought for it in abundance of wealth, but found it in the deficiency of wealth. (The general masses amass great wealth in the hope of attaining comfort).*
3. ***Honour and dignity** – We sought for it in the creation, but found it in Taqwa. (How misled are our fame-loving brothers!)*
4. ***Blessings** – We sought for it in food and drink but found it in forgiving and pardoning, and in Islaam. (What bigger blessing is there than Islaam?)”*

Concern for the world and its three penalties

Nabi (sallAllaahu alaihi wasallam) said, *"That person who awakens in the morning with concern for the world, three things will most certainly befall him (as a punishment): (1) A never-ending worry, (2) Such occupation wherefrom he will not find freedom, (2) Never-ending poverty and shortages."*

An extremely valuable saying

Hadhrat Abdullaah Ibn Mas`ood (radhiAllaahu anhu) used to always say, *"Every person awakens each morning as a guest and his wealth (which is in his possession) as a trust. A guest will have to depart eventually and a trust will have to be returned."*

The key to goodness and evil

Hadhrat Fudhail Bin Iyaadh (rahmatullahi alaih) said, *"All evil is stored and locked in one place. Its key is love for the world. Similarly, all goodness is locked up in one place and its key it abstaining and detachment from the world."*

How wrong man thinks

Hadhrat Anas (radhiAllaahu anhu) reports that Nabi (sallAllaahu alaihi wasallam) said, *"Allaah Ta`ala says, 'I expand the world for My believing servants, which pleases them, whereas they are unaware that this expansion (in worldly assets) actually takes them further away from Me. When I constrain the world for My believing servants, then they are saddened and grieved, whereas this condition actually brings them closer unto Me.'"*

Who is heavy and who is light?

Once Nabi (sallAllaahu alaihi wasallam) took hold of Hadhrat Abu Zarr's (radhiAllaahu anhu) hand and led him out. Nabi (sallAllaahu alaihi wasallam) told him, *"O Abu Zarr! Ahead of you is a difficult pass/valley, through which only the light ones will be able to pass."* Hadhrat Abu Zarr (radhiAllaahu anhu) asked, *"O Rasuiuilaah (sallAllaahu alaihi wasallam)! Am I heavy or light?"* Nabi (sallAllaahu alaihi wasallam) replied, *"Do you have food for today?"* He said, *"Yes, I do."* Nabi (sallAllaahu alaihi wasallam) asked, *"Do you have food for tomorrow?"* He replied, *"Yes, I have food for tomorrow."* Nabi (sallAllaahu alaihi wasallam) then asked, *"Tell me, do you have food for the day after next?"* He replied, *"No, I do not have food for the day after next."* Nabi (sallAllaahu alaihi wasallam) then said, *"You are light. If you had food for the day after next, then you would have been (classified as) heavy."* (Those who hanker after and concern themselves over much about their sustenance should take heed!)

THE BENEFITS AND VIRTUES OF PATIENCE FOR THOSE UPON WHOM SOME CALAMITY HAS BEFALLEN

Concise speech

Hadhrat Ibn Abbaas (radhiAllaahu anhu) said, *"Once Nabi (sallAllaahu alaihi wasallam) said to me, 'Son, I will teach you such words, which will benefit you;*

1. *Safeguard Allaah (i.e. His Deen and injunctions), and He will safeguard you and you will always find Him to be by you (for assistance).*

2. *Remember Him at the time of ease and comfort, and He will remember you in times of (your) difficulty and hardships.*
3. *Ask only from Allaah. Seek help only from Him. Whatever was decreed to happen will occur. If the entire mankind gather and desire to benefit or harm you, which Allaah Ta`ala had not decreed for you, they will not be able to accomplish it.*
4. *Make abundant Shukr and have Yaqeen in Allaah Ta`ala. Understand that there is great virtue and goodness in having patience when those things which you dislike afflict you. Assistance is complimentary to patience and abundance with difficult, constrained times. After every difficulty is ease."*

Two and two and one (five)

Hadhrat Ali (radhiAllaahu anhu) stated, *"O People, learn five things from me - Two, two and one:*

1. *Be warned! None of you should fear, except his sins.*
2. *Have no hope, except in your Rabb.*
3. *The ignorant should not be ashamed to seek knowledge.*
4. *If you are asked about something from someone of that which you do not know, then do not be ashamed to say, 'I do not know.'*
5. *Understand this well! The position of patience in all matters is like that of the head in the body. If the head is removed from the body, then it renders the body useless. Similarly, if actions are devoid of patience, they are rendered useless."*

Who is a Faqeeh?

Hadhrat Ali (radhiAllaahu anhu) said, *"Do you know who a Faqeeh is? A Faqeeh is one who does not make anyone lose hope in or despair of the Mercy of Allaah, nor does he make them unmindful of His Punishment. He also does not beautify or adorn any disobedience to Allaah Ta`ala. The one who recognises Allaah Ta`ala will not enter Jannat and the sinner will not enter Jahannum until Allaah Ta`ala has judged between them. The best of this Ummat are never fearless of the punishment of Allaah Ta`ala, and the worst never lose hope in His Mercy.* ***'None is fearless of Allaah's punishment, except the hopeless ones. None loses hope in the Mercy of Allaah, except the kaafiroon.****"*

Do not decry difficulties and calamities

A person asked Nabi (sallAllaahu alaihi wasallam), *"My wealth has been destroyed and I am ill."* Nabi (sallAllaahu alaihi wasallam) said, *"There is no goodness in that slave (of Allaah Ta`ala) who does not lose his wealth (i.e. who is not afflicted with difficulties). If Allaah Ta`ala loves a slave of His, then He afflicts him with difficulties, so that he may adopt patience, thereby elevating his status."*

Hadhrat Ali (radhiAllaahu anhu) said, *"That person who dies as a result of the oppression of a king will be a Shaheed."*

Nabi (sallAllaahu alaihi wasallam) said that for some slaves of His, Allaah Ta`ala desires high stages, but they fall short in good actions, which do not qualify them for these stages. Therefore, He afflicts them with bodily difficulties, so that they may adopt patience, because of which they will attain those ranks and stages.

Bodily afflictions and difficulties are a Mercy

"He who executes evil actions, will be recompensed (punished) for it."

When the above Aayat was revealed, Hadhrat Abu Bakr (radhiAllaahu anhu) asked, *"O Rasulullaah (sallAllaahu alaihi wasallam)! After this Aayat, does any opportunity remain for happiness?"*

Nabi (sallAllaahu alaihi wasallam) replied, *"Abu Bakr! Do you not fall ill? Are you not afflicted with difficulties? Are you never saddened and grieved? Owing to all these conditions, Allaah Ta`ala forgives the sins of His slaves (all these difficulties, illnesses, grief, etc. form a means of repentance for the sins of people)."*

On this occasion, Nabi (sallAllaahu alaihi wasallam) said to the Sahaabah (radhiAllaahu anhum), *"One such Aayat was revealed to me which is better than the entire world and whatever it contains."* Then he recited the Aayat quoted above and said, *"When the servant commits a sin, some difficulty befalls him in this world (as repentance for the sin). It is not appropriate and fitting for the Honourable Being of Allaah Ta`ala to punish His servants twice (in this world and in the Aakhirah)."*

Do not be afraid of difficulties

Hadhrat Khabbaab Bin Arat (radhiAllaahu anhu) presented himself in the company of Nabi (sallAllaahu alaihi wasallam). Nabi (sallAllaahu alaihi wasallam) was sitting in the shade of the Kaabah covered in a shawl (he was sitting with the knees upright and the shawl draped over the knees and back, which was a posture that demonstrated his humility and it was also relaxing). Hadhrat Khabbaab (radhiAllaahu anhu) asked: *"O Rasulullaah (sallAllaahu alaihi wasallam)! Do you not make*

dua to Allaah Ta`ala for our assistance? (So that we may be saved from the hardships afflicted upon us by the kuffaar)"
Upon hearing this, Nabi (sallAllaahu alaihi wasallam) sat up straight. His face was red and he said: *"Do you not know how the people before you had suffered? A person (of the previous nations) was placed in a hole, which was dug in the ground, and he was sawed into pieces. Inspite of this, he never wavered in his Imaan."*

The first to enter Jannat

Hadhrat Ibn Abbaas (radhiAllaahu anhu) reported that Nabi (sallAllaahu alaihi wasallam) said, *"The first people who will be called to enter into Jannat will be those who praised Allaah Ta`ala in both good and trying conditions."*

The servants of Allaah Ta`ala must learn to adopt patience in every difficult condition and understand that whatever difficulty afflicts them in this world is minute (trivial) compared to any difficulty of the Aakhirah, and that the tribulations in this world are a repentance for what is awaiting them in the Aakhirah. For this, they should make Shukr and praise Allaah Ta`ala. One should reflect on the patience adopted by Nabi (sallAllaahu alaihi wasallam) over the suffering and hardship he (sallAllaahu alaihi wasallam) had to undergo with the kuffaar.

Cursing the kuffaar

Hadhrat Ibn Mas`ood (radhiAllaahu anhu) said, *"Once Nabi (sallAllaahu alaihi wasallam) was performing Salaat close to the Baitullaah. Abu Jahal and his cohorts were sitting close by. The intestines of a camel were lying close by. Abu Jahal said, 'Who will place this camel's intestines on the back of Muhammad whilst he is in Sajdah?' One wretched stood up and carried out this vile act. Nabi (sallAllaahu alaihi wasallam)*

could not get up from the Sajdah because of the weight of the intestines. The scoundrels started laughing. I was standing near by and wished that I had the strength and remove the burden off the blessed back of Nabi (sallAllaahu alaihi wasallam). In the interim, someone alerted Hadhrat Faatimah (radhiAllaahu anha) about the incident. She ran to the scene and removed the intestines. The kuffaar stood by and jeered. After completing his Salaat, Nabi (sallAllaahu alaihi wasallam) cursed the kuffaar. Hearing this, the kuffaar became fearful. They ceased their laughter and jeering. At that time, whichever names Nabi (sallAllaahu alaihi wasallam) took in his curse, I saw each one of them vanquished and defeated in the battle of Badr."

Tribulations in this world and repentance for sins

It is reported that Hadhrat Ibn Abbaas (radhiAllaahu anhu) said that a Nabi of Allaah Ta`ala (alaihi salaam) said, *"O Allaah! You have deprived your believing servants from the wealth and riches of this world. And have afflicted them with various calamities and difficulties. You have granted the disbelievers and kuffaar innumerable bounties and wealth and have saved them from difficulties. (What is the reason and secret of this condition?)"*

Allaah Ta`ala replied, *"The servants are mine and the calamities are also mine (regardless of whom I grant them to and whom I deprive them). I have taken the world away from the believers and afflicted them with various tribulations, so that it becomes a means of repentance for their sins in the world and they will be rewarded in full for their (good) deeds in the Aakhirah. I have immersed the kuffaar in worldly possessions and wealth and removed difficulties from them, so that in the Aakhirah I may punish them in full for their kufr and evil actions."*

If only our bodies were cut into pieces

Hadhrat Anas (radhiAllaahu anhu) reports that Nabi (sallAllaahu alaihi wasallam) said that if Allaah Ta`ala wishes to grant good to any servant of His and save him from calamities, then He afflicts him with a great deal of difficulties and misfortunes. When this servant makes dua and pleads, *"O Allaah!"*, then the angels say that this voice is well known. The second time that this servant calls out unto Allaah Ta`ala, He replies: *"I will most certainly aid you, in what you ask of Me. I will grant you that which you ask for or I will save you from some evil, in lieu of it. I will store for you by Me such things, which will be better than that (which you ask for), by far."*

On the Day of Qiyaamah, the doers of good actions will have their good deeds weighed and a decision will be given, whereby they will be rewarded for their deeds. Thereafter, those who had exercised patience over their difficulties and hardships will be called in front. Just as they were showered with tribulations and calamities in this world, they will have mercy flowing to them on that Day. They will then be entered into Jannat without any reckoning. At that time, the affluent and wealthy people of the world will wish that their bodies were cut into pieces .

"Indeed the patient ones will be rewarded in full without any reckoning."

Four against four

On the day of Qiyaamah Allaah Ta`ala will present four types of people as witnesses against another four types:

1. **Against the wealthy**, Allaah Ta`ala will present Hadhrat Sulaimaan (alaihi salaam). If any wealthy

person incorrectly pleads that his preoccupation with the business dealings did not give him an opportunity to make Allaah Ta`ala ‘s Ibaadat, it will be said to him that he is a liar and that Hadhrat Sulaimaan (alaihi salaam) was wealthier than him but his wealth and responsibilities over his dominion did not prevent him from Ibaadat.

2. **Against the servants** (of the world), Allaah Ta`ala will present Hadhrat Yusuf (alaihi salaam). If a servant says, *“O Allaah, You have made me a servant to the world and that world to which you have made me a servant has prevented me from Your Ibaadat.”* It will be said to him that he has spoken incorrectly. If servitude was an obstacle (to Ibaadat), then Hadhrat Yusuf (alaihi salaam) was also a servant and his servitude did not prevent him from Ibaadat.
3. Hadhrat Isaa (alaihi salaam) will be presented **against the poor**. If the poor have to claim, *“O Allaah, how could I carry out Your Ibaadat. You have made me poor and this poverty has deprived me of the world and Aakhirah.”* It will be said to him that his excuse is unacceptable. He will be asked if he was poorer than Hadhrat Isaa (alaihi salaam). Who did managed to make Allaah Ta`ala ‘s Ibaadat.
4. Hadhrat Ayyoob (alaihi salaam) will be presented **against the ill**. The ill will declare, *“O Allaah, You have afflicted us with so many ailments that we could not engage in Ibaadat.”* They will be told that they are lying and that they should look at Hadhrat Ayyoob (alaihi salaam), whose illness was much worse and more difficult than theirs. In this severe state of illness, he continued making the Ibaadat of Allaah Ta`ala. (For us also no condition was so intense that you cannot make Ibaadat). Thereafter all will be silent.

In this, there are many lessons for those who abandon making Ibaadat under the smallest of pretexts).

Love for self and reflection upon self

Hadhrat Abu Darda (radhiAllaahu anhu) said, *"People fear illness, whilst I love it, so that my sins may be forgiven. People fear poverty, whilst I cherish it (as it creates humility). The people fear death, whilst it is dear to me (because it is a means of meeting my Rabb)."*

The goodness of this world and Aakhirah

Hadhrat Ibn Mas`ood (radhiAllaahu anhu) said that the person who has found **three** things has attained the goodness of this world and the Aakhirah:

1. He is pleased with every Decree of Allaah Ta`ala.
2. He adopts patience for every calamity and trial.
3. He indulges in dua at the time of ease and comfort.

On the surface, theses things appear to be very normal and simple, but in reality each one of these is a never-ending treasure.

O Aashiq, prepare yourself!

Hadhrat Abu Hurairah (radhiAllaahu anhu) said that a person once came in the presence of Nabi (sallAllaahu alaihi wasallam), whilst he was lying down. This person asked, *"O Rasuiuilaah (sallAllaahu alaihi wasallam), are you in any difficulty?"* Nabi (sallAllaahu alaihi wasallam) replied, *"Hunger."* This person began crying and immediately turned back. He engaged himself in working for someone by pulling water out of a well (one date in lieu for every bucket pulled out). After he had gathered a few dates, he ran back to Nabi

(sallAllaahu alaihi wasallam) and presented the dates to him. Nabi (sallAllaahu alaihi wasallam) asked him: *"It appears as though you have done this out of love for me?"* The person replied in the affirmative. Nabi (sallAllaahu alaihi wasallam) then said, *"Be prepared for trials and difficulties. I take an oath on Allaah's Name, those who love me will be tested with so many trials, and that these (trials) will flow (continuously) as does water from a mountain."*

Do not be fooled with the blessings of this world

Hadhrat Uqbah Bin Aamir (radhiAllaahu anhu) reports that Nabi (sallAllaahu alaihi wasallam) said *"If you see any person who receives (from Allaah Ta`ala) all that he wishes for, and yet he still remains disobedient of Allaah, then know that this (is not the blessings from Allaah, rather it) is Istidraaj (i.e. he is being granted grace and 'rope')."*

"And when they forget what they had been advised with, We will open for them the doors of everything, until they are pleased with what they had been given, (and then) We will suddenly seize them, and they will lose hope."

The treasure of good deeds

Hadhrat Abu Hurairah (radhiAllaahu anhu) reports that someone asked Nabi (sallAllaahu alaihi wasallam), *"Who will be afflicted with the most difficulties?"*
Nabi (sallAllaahu alaihi wasallam) replied, *"The Ambiyaa (alaihimus salaam), and then the Saaliheen (pious ones), and then those who are next in good deeds (i.e. those who are most pious will be tested the most)."* Thereafter he said: *"Give out Sadaqah discreetly; also, to adopt patience over difficulties and trials is the treasure of good deeds."*

The path of the Ambiyaa and Saaliheen

Wahab Bin Munabbah said that he saw written in a Kitaab of one of the *Hawariyyeen* (disciples), *"O man! If you are afflicted with big trials, then become pleased, because this is the path of the prophets and the Saaliheen, which you are made to tread. And if you are given plentiful blessings, then this is an occasion for crying, because you are being veered off their path."*

Attitude to poverty

The family of Hadhrat Fatah Moosalah (rahmatullahi alaih) was once afflicted with poverty. He made dua thus, *"O Allaah! If I am made aware of which action of mine warranted this blessing of poverty, then I will increase in this action."*

NOTE: The object here is definitely not that one should make dua unto Allaah Ta`ala for poverty. One should always make dua for peace and tranquillity. Once Nabi (sallAllaahu alaihi wasallam) censured a Sahaabi (radhiAllaahu anhum) for making dua for Sabr. Nabi (sallAllaahu alaihi wasallam) told him that he is (in actual fact) asking for difficulties (since patience is only required when one is afflicted with some difficulty). One should ask for peace, health and safety. However, if one is afflicted with illness or difficult conditions, then one should not become dejected or saddened. One should not complain about it; rather, one should be pleased that this condition is a means of expiation of sins and an increase in blessings in the Aakhirah.

A blessed woman

Muslim Bin Yasaar (rahmatullahi alaih) said, *"I once went to Bahrain. A woman invited me whist I was there. This woman was apparently wealthy and she had a few children and*

slaves as well, yet she appeared to be sad and grieved. Before departing I enquired if there was anything I could do for her. She replied that she had only one desire, and that is that whenever I visit that place I should be her guest. After a few years, I again had the need to go there. Upon arrival I found the entire scene changed. The woman had no children, slaves or any sign of wealth left, but she appeared to be extremely pleased. When I enquired the reason for all this, she said that after I had left (the last time) all her goods of trade were sunk at sea and those (goods), which were transported by land, were destroyed. The children had all passed away and because of her poor condition, all her slaves absconded. I told her: 'May Allaah have mercy on you, but what is the reason for your being so happy?' She replied, 'I used to be sad and grieved because I feared that it must not be that Allaah Ta`ala had granted me all my bounties and blessings in this world (in lieu for my Aakhirah). Now that all my bounties have been snatched away, I am certain that I have acquired the Aakhirah, hence I am pleased.'"

Every difficulty is a blessing

Hadhrat Hasan Basri (rahmatullahi alaih) said that a Sahaabi once saw a woman whom he knew well in the times of jahaalat(ignorance). He began speaking to her. When he left her, he kept on looking towards her, when he suddenly bumped into a wall and injured his face. He went to Nabi (sallAllaahu alaihi wasallam) and narrated the entire incident, whereupon Nabi (sallAllaahu alaihi wasallam) said, *"When Allaah Ta`ala intends good for a servant, then He hastens the retribution of his sins in this world."*

An Aayat of the Qur`aan Majeed which increases hope

Hadhrat Ali (radhiAllaahu anhu) said, *"Should I not show you* ***one*** *such Aayat from the Qur`aan Majeed which is the biggest booster in hope?"* The people said, *"Indeed, do tell us."*
He said: *"And whatever tribulation afflicts you, it is because of what your hands had earned. And He forgives many (sins)."*

Rasuiuilaah's (sallAllaahu alaihi wasallam) letter of Ta`ziyat (consoling the bereaved)

On the occasion of the demise of the son of Hadhrat Ma`aaz Bin Jabal (radhiAllaahu anhu), Nabi (sallAllaahu alaihi wasallam) wrote him the following letter:
"From Muhammad (sallAllaahu alaihi wasallam) to Ma`aaz Bin Jabal.
Assalaamualaikum!
All praises belong to Allaah Ta`ala, besides Whom there is no one worthy of worship.

Amma Ba`ad,
There is great reward for you from Allaah for this difficulty. May you adopt Sabr-e-Jameel. May we all be bestowed with the Taufeeq to make Shukr. Our lives, family, wealth and possessions are all blessings from Allaah Ta`ala. They are all entrusted to us for a stipulated time, during which we may benefit from them. At the end of this stipulated time, we have to return this trust. Every person should express Shukr at the time of receiving these blessings and at the time of separation adopt patience.
Your son was also a trust bestowed to you. Allaah Ta`ala granted him to you in great joy and delight and has taken him back with the promise of immense reward.

O Ma`aaz, do not cry. It should not be that this crying and bemoaning of yours destroy your reward. You will not be able

to retrieve the dead with this (waling and moaning). Do not be grieved and saddened. Lighten the gravity of your difficulty with this thought that tomorrow I will also have to die."

Do not complain about calamities

Hadhrat Anas Bin Maalik (radhiAllaahu anhu) reports from Nabi (sallAllaahu alaihi wasallam) that the person who becomes grieved at worldly matters, acts as though he is displeased with Allaah Ta`ala. The person who complains about difficulties is as though he is complaining about Allaah Ta`ala. He who humbles (lowers) himself to the wealthy due to desire for riches, (it should be understood as though) Allaah Ta`ala had destroyed two thirds of his Deen. The person who receives the Qur`aan Majeed and goes to Jahannum (because of not practicing it), Allaah Ta`ala has distanced him from mercy. (The Qur`aan Majeed was revealed to save man from entering into Jahannum and to enter him into Jannat. How sad and pitiful it is that, in spite of bringing Imaan through the Qur`aan Majeed, there will still be those who will enter Jahannum).

Four lines from the Tawraah

Wahab Bin Munabbah states, *"I saw (the following) four lines in the Tawraah:*

1. *That person who recites the Kitaab of Allaah and still harbours this doubt that he is not forgiven, then he is jeering at the Aayaat of Allaah Ta`ala.*
2. *He who complains about a difficulty has in reality complained about Allaah Ta`ala (May Allaah Ta`ala save us!)*
3. *He who is grieved at not receiving (something) in this world, is as though he is displeased at the decree of Allaah Ta`ala.*

4. *He who lowers himself in front of the wealthy has destroyed 2/3 of his Deen.*

The reward for patience is continuous

Rasulullaah (sallAllaahu alaihi wasallam) said that whenever any believer recites *Inna Lillaahi Wa Inna Ilaihi Ra`jioon* when he remembers a past difficulty, then he receives as much reward as he had received at the time of the actual difficulty. (This process continues for as many times as he/she remembers and adopts patience).

The wonderful habit of Hadhrat Uthmaan (radhiAllaahu anhu)

It was the wonderful habit of Hadhrat Uthmaan (radhiAllaahu anhu) that seven days after a child was born in the home, he would take the child in his lap and show affection to it. When he was asked about it, he said: *"I do this so that the love for this child may be instilled in my heart, and if the child ever has to pass away, then I will receive great reward. (One will receive as much reward for losing a precious thing as one had for attachment to it).*

Ta`ziyat is Sunnat

Hadhrat Anas (radhiAllaahu anhu) said that a certain person always used to come into the presence of Nabi (sallAllaahu alaihi wasallam) and sit in the gathering with a child in his lap. He was absent for a few days and Nabi (sallAllaahu alaihi wasallam) enquired regarding him. Someone said that his child had passed away. Nabi (sallAllaahu alaihi wasallam) asked why he was not informed about this before. Nabi (sallAllaahu alaihi wasallam) went to the home to console the bereaved and when he arrived, he noticed that the father of the child was in a very grieved state. He said, *"O Rasulullaah*

(sallAllaahu alaihi wasallam), I was hoping that this child would be a source of support in my old-age." Nabi (sallAllaahu alaihi wasallam) told him, *"Is it not sufficient good news for you that on the Day of Qiyaamah, when the child will be told to enter Jannat, then it will say: 'O Allaah, my parents?' The child will be ordered again to enter Jannat, and it will once again plead: 'O Allaah, without my parents?' Again it will be said to enter Jannat, and it will say: 'I will not go without my parents.' It will then be instructed: 'Take your parents with you.'"*
Upon hearing this, the person was extremely happy and all his grief immediately faded away. (From this we establish that it is Sunnat to make Ta`ziyat of the bereaved).

The reward for Ta`ziyat and visiting the ill

Hadhrat Hasan Basri (rahmatullahi alaih) said that Hadhrat Moosa (alaihi salaam) asked Allaah Ta`ala:

1. *"O Allaah, what is the reward for visiting the ill?"*

Allaah Ta`ala replied: *"The person who visits the ill will have his sins removed and will be rendered as pure as though he was just born."* (Only minor sins are referred to here. The condition for this reward is also that the visit is carried out purely for the pleasure of Allaah Ta`ala).

2. *"What is the reward for participating in a Janaazah?"*

Allaah Ta`ala replied: *"The person who accompanies a Janaazah, will have angels sent to accompany his Janaazah when he passes away."*

3. *"What is the reward for Ta`ziyat?"*

Allaah Ta`ala replied: *"Such a person will be granted shade under the Arsh on the day of Qiyaamah."*

Of course, these actions must be carried out with sincerity, to receive the rewards.

Two gulps, two drops and two steps

Rasulullaah (sallAllaahu alaihi wasallam) said that there are two gulps which Allaah Ta`ala loves best. One is the gulp (swallowing) of anger and the other is the gulp of patience.

Two drops are most beloved to Allaah Ta`ala. One is the drop of blood spilt in Jihaad and the other is the drop of tears which fall from the eyes (out of) the fear of Allaah Ta`ala, in the darkness of the night when one is alone.

Similarly, there are two steps which are most beloved to Allaah Ta`ala. One is that step taken towards the performance of Fardh Salaat and the other is that step taken towards visiting the ill or making Ta`ziyat.

Advice against excessive in grief at the time of death

Hadhrat Abu Darda (radhiAllaahu anhu) reports that when the son of Hadhrat Sulaimaan (alaihi salaam) passed away, he was greatly grieved.

Two angels were sent to Hadhrat Sulaimaan (alaihi salaam) in the form of challenging one another, the one was the plaintiff and the other the defendant. The plaintiff said, *"I have planted a seed in my farm and he came along and trampled on it thereby spoiling it."* The defendant said, *"Hadhrat, I was walking along the normal path, but the path goes through his farmland (i.e. he planted his seed right on the pathway)."*

Hadhrat Sulaimaan (alaihi salaam) ruled in favour of the defendant and told the plaintiff, *"The fault is yours. Why did you plant the seed on the road? Did you not know that people would pass by there?"*

The angel then said, *"Hadhrat, why are you so greatly saddened by the demise of your child? Do you not know that death is the pathway to the Aakhirah?"*
Hadhrat Sulaimaan (alaihi salaam) made Tawbah to Allaah Ta`ala and thereafter never grieved (excessively) at the death of anyone.

An exemplar of patience

Hadhrat Ibn Abbaas (radhiAllaahu anhu) was on journey when he heard of the death of his son. After exclaiming *Inna Lillaahi Wa Inna Ilaihi Raji`oon*, he said, *"It was a thing of concealment which Allaah Ta`ala had covered. It was a burden which Allaah Ta`ala had lightened. May Allaah Ta`ala reward me for this."* Thereafter he performed two Rakaats of Salaat and said: *"That which Allaah had ordained, I had practised: patience and Salaat."*

O you who believe! Seek aid with patience and Salaat."

Recite Inna Lillaahi for every calamity

Rasulullaah (sallAllaahu alaihi wasallam) said even that if someone's shoelace breaks, then even for this seemingly trivial difficulty, *Inna Lillaahi* should be recited. This is also a difficulty (and it also deserves reward).

The blessing of Inna Lillaahi

Hadhrat Umme Salmah (radhiAllaahu anha) reported that Nabi (sallAllaahu alaihi wasallam) said that whosoever recites *Inna Lillaahi* for any difficulty and makes dua for reward, recompense and a bountiful exchange, will most certainly receive it.

She says that after her husband, Abu Salmah (radhiAllaahu anhu), passed away, she made this dua but she had a

reservation, thinking that she cannot get anyone better than Abu Salmah. She received such an excellent reward which she never imagined nor fathomed. She was married to Nabi (sallAllaahu alaihi wasallam).

Only the Ummat of Muhammad (sallAllaahu alaihi wasallam) was blessed with this dua

Hadhrat Sa`eed Bin Jubair (radhiAllaahu anhu) said: *"Inna Lillaahi Wa Inna Ilaihi Raji`oon was bestowed only on the Ummat of Muhammad (sallAllaahu alaihi wasallam). If it were to be granted to anyone else, then it most certainly would have been given to Hadhrat Ya`qub (alaihi salaam) and he would not have said: 'O woe, (at the loss of) Yusuf,' at the time when he grieved over Hadhrat Yusuf (alaihi salaam)."*

The crying of Nabi (sallAllaahu alaihi wasallam)

When the son of Nabi (sallAllaahu alaihi wasallam), Hadhrat Ebrahim (radhiAllaahu anhu), passed away, then Nabi's (sallAllaahu alaihi wasallam)'s eyes became moist. Hadhrat Abdur Rahmaan (radhiAllaahu anhu) exclaimed in surprise: *"O Rasulullaah (sallAllaahu alaihi wasallam), are you crying? (Whilst you have prohibited us from crying at such occasions)."*

Nabi (sallAllaahu alaihi wasallam) said: *"Such crying is not prohibited. Screaming, wailing, tearing clothes and hitting the body are prohibited. The falling of tears from the eyes is a blessing. He who has no softness in the heart, is one who is bereft of mercy. The heart (naturally) becomes grieved at every difficulty and tears fall from the eyes. However, the tongue should not utter such words which displease Allaah Ta`ala."*

Five blessings of Allaah Ta`ala

Hadhrat Hasan Basri (rahmatullahi alaih) said, *"Allaah Ta`ala has forgiven mistakes, forgetfulness and all such things over which you have no control. In the state of helplessness, you have been blessed with five things:*

1. *Through His mercy, you have been bestowed with the world, and then he sought it back from you as a loan. If you spend upon what is asked of you by Allaah Ta`ala, with happiness and pleasure, then you will be compensated from ten times to seven hundred times. In fact, some are countlessly compensated.*
2. *The world is seized from you without your permission, but your patience for this warrants never-ending compensation for you in Aakhirah.*
3. *You are promised increase in blessings if you make Shukr. **"If you make Shukr, I will definitely increase for you."***
4. *Regardless of how big a sin you commit, (sincere) Tawbah effaces all sins. In fact, Allaah loves the one who repents. **"Indeed Allaah loves those who make Tawbah and those who are pure."***
5. *You have been granted one such thing, which if granted to Hadhrat Jibraeel and Mikaeel (alaihimus salaam), they would regard it as magnanimous – that is the announcement: '**Ask of Me, I will answer you.**'"*

The recognition of the intelligent

On the occasion of the demise of the son of Hadhrat Abdullaah Bin Mubarak (radhiAllaahu anhu), a fire-worshipper came to console him. He made one comment, which Hadhrat

Abdullah loved so much that he immediately wrote it down. The comment was:

"An intelligent person is one who executes a task today, which an ignorant person will do after five days."

Patience is adopted by the ignorant person as well, but only after some time, when he is constrained to.

The three types of patience

Nabi (sallAllaahu alaihi wasallam) said that the one who makes Ta`ziyat receives the same reward as the bereaved. He also said that there are three types of patience:

1. ***Sabr Alat Taa`at*:** When difficulties are experienced to adopt patience in obedience and subservience (to Allaah Ta`ala).
2. ***Sabr Alai Museebat:*** To adopt patience for difficulties and trials.
3. ***Sabr Alai Ma`siyat:*** To adopt patience at the difficulty experienced owing to abstinence from sins.

Then Nabi (sallAllaahu alaihi wasallam) said that for Sabr Alai Ma`siyat, one's stages are raised by three hundred, for Sabr Alat Taa`at by six hundred and for Sabr Alai Museebat by nine hundred.

A method of simplifying patience

Rasulullaah (sallAllaahu alaihi wasallam) said that if anyone is faced with any difficulty or trial and he finds it difficult to adopt patience over it then he should remember the difficulties of Nabi (sallAllaahu alaihi wasallam). (In this way one will find it extremely easy to adopt patience).

Six lines of a Kitaab

1. He who is (extremely) saddened or grieved at any worldly matter, it is as though he is displeased with Allaah Ta`ala. (May Allaah Ta`ala save us from this).
2. He who complains about any worldly matter, it is as though he is complaining about Allaah Ta`ala.
3. He who cares not where his sustenance comes from (i.e. he makes no differentiation between *halaal* and *haraam*), it is as though he cares not through which door of Jahannum he is made to enter.
4. He who laughs when he sins will be crying when he enters Jahannum.
5. He who has an overwhelming lust and desire (and he employs his efforts at fulfilling his lusts), will have the fear of the Aakhirah removed from his heart.
6. He who flatters the wealthy, out of his greed for riches, will always be in need.

AHAADITH

Rasuiuilaah (sallAllaahu alaihi wasallam) said,

"The blessing for a believer is astonishing. Indeed there is goodness in everything for him. This is so only for a believer. If any blessing comes to him and he makes Shukr, then this is beneficial for him. If any difficulty afflicts him and he adopts patience, then this is also beneficial for him." [Muslim]

"If Allaah Ta`ala wishes good for any servant, then he afflicts him with difficulties." [Bukhari]

"Bravery is not established by vanquishing another (in wrestling etc.). Indeed bravery is to control the naffs at the time of anger." [Bukhari/Muslim]

THE BENEFITS OF SPENDING ON ONE'S FAMILY

Rasulullaah (sallAllaahu alaihi wasallam) said that the best of money that is spent is that spent on one's family, spent to purchase a conveyance for Jihaad and spent upon one's companions whilst in the path of Allaah Ta`ala. (The fact that spending on one's family has been mentioned first in the Hadith proves that this is the most virtuous).

Nabi (sallAllaahu alaihi wasallam) also mentioned that who could be a better man that the one who makes an effort (to earn money) for his little children.

Three debts which Allaah Ta`ala will forgive

Hadhrat Thaabit Bunaani (rahmatullahi alaih) reports from Hadhrat Anas Bin Maalik (radhiAllaahu anhu): *"I have heard Nabi (sallAllaahu alaihi wasallam) say that the person who takes a loan for three things, and passes away before repaying the loan, Allaah Ta`ala will take the responsibility for that loan (On the Day of Qiyaamah, Allaah Ta`ala will please his creditors by compensating them and thereby him):*

1. *That person who, in order to save himself from fisq and fujoor (mischief and immorality), takes a loan of money and gets married.*
2. *That person who takes a loan in order to assist the Muslims in Jihaad, etc.*
3. *That person who takes a loan to arrange for the burial of a poor and destitute person. (However, in all the above instances, the person taking the loan must have the firm intention of repaying the debt)."*

When Hadhrat Thaabit Bunaani (rahmatullahi alaih) related this to Hadhrat Hasan Basri (rahmatullahi alaih), he said: *"It is possible that the memory of Hadhrat Anas (radhiAllaahu anhu) weakened with old-age, because he forgot one very important addition to this Hadith, which is the most significant one, and that is, the person who (due to necessity) takes a loan to fulfil the essential needs of his family, and (notwithstanding his firm intention of repaying) he passes away before settling the debt, on the Day of Qiyaamah, there will be no argument between him and his creditor."*

Allaah Ta`ala is the Knower of the hearts and its intentions. If a person takes a loan thinking that since this loan is for his family, and such a loan if not repaid will be forgiven, ***or*** if a loan is taken but it is not out of dire necessity, then in such instances this debt will not be forgiven.

The dua of the angels

Hadhrat Abu Hurairah (radhiAllaahu anhu) reports from Nabi (sallAllaahu alaihi wasallam) that there are **two** angels in the heavens whose only duty is to make the following dua -- The one says:
"O Allaah, recompense the one who spends (in good works)."
The other says:
"O Allaah, destroy the wealth of the miser."

The value of every action lies in the intention

Hadhrat Makhool (radhiAllaahu anhu) reports from Nabi (sallAllaahu alaihi wasallam) that the person who earns a living with this intention that he does not have to stretch out his hand to others, so that he may provide for his family and so that he may live amicably with his neighbours, on the Day of Qiyaamah, his face will shine like the fourteenth full moon.

(It is imperative that he keeps in mind the aspect of Halaal and Haraam, with regard to his earnings).
And the person who earns wealth with the intention of boasting and arrogance, (even though his earnings may be Halaal) on the day of Qiyaamah, Allaah Ta`ala will be angry with him.

The example of the world

Hadhrat Abu Kabsha Anmaari (radhiAllaahu anhu) reports that Nabi (sallAllaahu alaihi wasallam) once described the world by questioning the following example:

Suppose there are **four** men. One is bestowed with wealth and knowledge. He dispenses his wealth in accordance with his knowledge, that is wisely.
The second is bestowed only with knowledge. He makes this intention that if he ever acquires wealth, then he would spend it how the wealthy Aalim spends.
Both of these men will receive equal reward from Allaah Ta`ala. One for practising correctly and the other for having the sincere intention of doing so.

The third person is bestowed only with wealth. He does not fulfil the rights of the wealth and spends it in all wrong avenues.
The fourth person is neither granted wealth nor knowledge. He constantly admires the wealthy person's life and desires for it. He has the desire that if he ever has to be granted wealth, then he would 'live it up' as the wealthy person does.
Both of these men will be equal in punishment.

Who will be in Jannat?

Hadhrat Anas Bin Maalik (radhiAllaahu anhu) reports from Nabi (sallAllaahu alaihi wasallam) that in Jannat there will be

such beautiful and splendid palaces whose outer beauty can be viewed from the inside and the inside beauty can be viewed from the outside. Someone asked, *"Who will reside there?"*

Nabi (sallAllaahu alaihi wasallam) enumerated the following types of person who will be in such palaces:

1. Those who feed others (for the pleasure of Allaah Ta`ala)
2. Those who speak pure and good speech
3. Those who constantly fast
4. Those who spread Salaam (always greet others)
5. Those who perform Salaat when others are asleep (i.e. Tahajjud)

The Sahaabah (radhiAllaahu anhum) asked: *"O Rasuiuilaah (sallAllaahu alaihi wasallam), it is difficult for a person to practise on all of these things. How then will this stage be attained?"*

Nabi (sallAllaahu alaihi wasallam) replied:

1. *"He who spends on his family has fed others.*
2. *He who recites 'Subhaanallaahi Walhamdulillaahi Wa Laa Ilaaha Illallaahu Wallaahu Akbar' will be counted as having spoken good and pure speech.*
3. *He who fasts in Ramadhaan is as though he has fasted always.*
4. *He who makes Salaam to his fellow Muslim brother is one who spreads Salaam.*
5. *He who performs his Esha and Fajr Salaat with Jamaat is as though he has spent the entire night in Ibaadat."*

Do not strike the face of a servant who performs Salaat

Hadhrat Abu Zarr (radhiAllaahu anhu) once stuck the face of his servant. Upon seeing this Nabi (sallAllaahu alaihi wasallam) said, *"Do not strike the face of one who performs Salaat. Feed and clothe him as you feed and clothe yourself."*

Evil thoughts (suspicion) are incorrect in all circumstances

A Sahaabi (radhiAllaahu anhu) once asked his wife for water. The wife called for the slave-girl, who delayed in coming. Being suspicion about this delay, the wife scolded and censured the slave. The Sahaabi said to his wife, *"Either you present four witnesses to substantiate your allegation (against the slave) or on the Day of Qiyaamah, you will be punished."* The wife immediately freed the slave, so that this act may compensate for her evil thoughts about the slave. (We know to what extent we indulge in evil thoughts and suspicions, nowadays. We should take heed!).

Take only that much of work from the employee as he/she is able to execute

Hadhrat Abu Zarr (radhiAllaahu anhu) said, *"Allaah Ta`ala had made your brothers (employees, slaves) to be under (subservient to) you, hence you should feed and clothe them as you feed and clothe yourself. Never take such work from them which is beyond their capability. If ever the need arises (for them to do strenuous work), then you should assist them by personally lending a hand)."*

Nowadays, employees are treated and given work as though they are animals. The oppressive employers and bosses couldn't care less about the condition of their employees.

They lend not the faintest thought that one day they will have to answer for all this oppression.

The punishment for ill treatment

Hadhrat Abu Bakr (radhiAllaahu anhu) reports from Nabi (sallAllaahu alaihi wasallam) that those who ill treat their slaves will not enter Jannat. Treat them as you would your own children. Feed them as you feed yourself (This applies to employees as well). That slave who performs Salaat is your brother.
Someone asked, *"How many times a day should a slave be forgiven?"*
Nabi (sallAllaahu alaihi wasallam) replied: *"Seventy times (i.e. countless of times)."*

Treat your animals also in a civil manner

One morning, Nabi (sallAllaahu alaihi wasallam) was on his way somewhere, when he saw a camel which was fastened up. In the evening, Nabi (sallAllaahu alaihi wasallam) saw the same camel in the same condition. Nabi (sallAllaahu alaihi wasallam) enquired from the owner, *"Did you not feed it today?"* The owner replied, *"No!"*
Nabi (sallAllaahu alaihi wasallam) then said: *"On the Day of Qiyaamah this camel will lay a complaint against you. What reply will you offer then?".*

The warning of Nabi (sallAllaahu alaihi wasallam)

It is reported from Hadhrat Ali (radhiAllaahu anhu) that Nabi (sallAllaahu alaihi wasallam) said, *"People, fear Allaah regarding your slaves. Feed and clothe them as you feed and clothe yourself. Never extract such work from them, which is beyond their capabilities. They are also human, just like you. Be warned, he who abuses his slave! On the Day of*

Qiyaamah, I will be the plaintiff on his behalf and Allaah will be the Judge."

Whenever the slave of Aun Bin Abdillaah (rahmatullahi alaih) used to be disobedient, he would say to the slave, *"How similar you are to your master."*

Double reward for three people

Nabi (sallAllaahu alaihi wasallam) said that for **three** people there will be double reward:

1. That person who teaches his slave-girl excellent morals and character, and then frees her and marries her.
2. That Ahle Kitaab (Jew or Christian) who embraces Islaam.
3. That person who obeyed his True Master together with the worldly one.

The piece of bread and forgiveness

Once Hadhrat Abdullaah Bin Umar (radhiAllaahu anhu) saw a piece of bread on the floor. He told his slave to pick it up, clean it and place it one side. At dusk, when it was time for Iftaar, he told the slave to bring the piece of bread and the slave said that he had consumed it. Hadhrat Abdullaah Bin Umar (radhiAllaahu anhu) said, *"Go, I free you. I have heard Nabi (sallAllaahu alaihi wasallam) say that the person who eats a fallen piece of bread, is forgiven before the morsel reaches his stomach. Now, how can I keep as a slave the person who has been forgiven?"* (Subhaanallaah! Of what calibre were our predecessors?)

NOTE: This was the treatment meted out by our predecessors to the slaves whom they owned. Whereas,

today, the servants we employ for a meagre few Rands, are treated worse than animals. They are given difficult tasks to carry out. We give them scraps to eat and clothe them with our torn and discarded clothing and think that we have done the world for them. The poor servants are not even given water to drink from the container used by the employer and his family. It is absolutely unfathomable to eat on one tablecloth with the employee or servant.
Picture and visualise the time when all will be standing in front of the True Master and account will have to be given of every atom of action. The employee and servant will then complain to the True Master.

It is indeed strange, that the bosses and employers of this world imagine that the True Master will treat them honourably and with respect, while some of them ill treat and abuse their underlings, whom they employ for a pittance.

GOOD TREATMENT OF THE ORPHANS

Rasuiuilaah (sallAllaahu alaihi wasallam) said that the person who passes his hand over the head of an orphan with love and affection will be rewarded with one reward for every hair on the orphan's head, one sin will be pardoned and his stage will be raised by one.

He also said that the person who includes an orphan in his food and drink to the extent that he makes the child independent, Jannat becomes Waajib for him. It is a different matter entirely, if this person becomes involved in Shirk, etc, thereby depriving himself from Jannat.

Patience and Jannat

Rasulullaah (sallAllaahu alaihi wasallam) said that the person, who loses his eyesight and adopts patience over it, is guaranteed Jannat. Similarly, that person who brings up three daughters and teaches them excellent morals and character and sees to them until marriage, or if one of them passes away and he adopts patience over the loss, Jannat is Waajib on that person.
A person asked, *"O Rasulullaah (sallAllaahu alaihi wasallam), what if one has two daughters?"* Nabi (sallAllaahu alaihi wasallam) replied, *"He also."*

Orphans and a soft-heart

A Sahaabi once complained to Nabi (sallAllaahu alaihi wasallam) about the hardness of his heart. Nabi (sallAllaahu alaihi wasallam) told him to pass his hands over the head of orphans and feed them and his heart will soften.

The orphan: glad tidings or destruction?

There is glad tidings or destruction for that person in whose home an orphan resides.

There are glad-tidings for the person who treats the orphan well and maintains good relations with him. There is destruction for that person who ill-treats the orphan.

Do not hit the orphan

Someone asked Nabi (sallAllaahu alaihi wasallam), *"I have an orphan (living) with me. When will I be allowed to hit him?"*
Nabi (sallAllaahu alaihi wasallam) replied, *"On the occasions when you would hit your own children (i.e. when teaching and training them -- good morals, etc.)."*

Faqeeh (rahmatullahi alaih) says that an orphan may be punished; however, one should not be excessive in the punishment and it should not be done if there is no necessity.
It is mentioned in a Hadith that if an orphan is hit and he cries, then the Arsh of Allaah Ta`(alaihi salaam) trembles. Allaah Ta`ala tells the angels, *"Who has made the orphan, whose father I have placed beneath the earth, cry?"* The angels will plead ignorance. Allaah Ta`ala will say, *"Angels, be a witness! That person who makes an orphan happy for My pleasure, I will please him on the Day of Qiyaamah (This is the reason why Nabi (sallAllaahu alaihi wasallam) advised passing the hand lovingly over the head of orphans)."*

Allaah Ta`ala said to Hadhrat Dawood (alaihi salaam), *"Become a loving father to the orphans."*

Be tender to girls

Hadhrat Anas (radhiAllaahu anhu) reports from Nabi (sallAllaahu alaihi wasallam) that the person who purchases a fine item from the marketplace and gives it to his child, will receive the reward of Sadaqah.
Nabi (sallAllaahu alaihi wasallam) also advised that one should begin (when giving anything to children) with girls. Allaah Ta`ala is also tender and affectionate towards girls. The person who is affectionate towards girls is like one who sheds tears out of fear of Allaah Ta`ala and is forgiven because of it. That person who makes a girl (his daughter) happy, will be made happy on the Day of Sadness (Qiyaamah). (The object here is not that one should not please boys (sons), it means that one should exercise more tenderness and compassion towards girls).

AHAADITH

Rasulullaah (sallAllaahu alaihi wasallam) said,

"The one who rears an orphan, he and I will be in Jannat like this (He held up his fore and centre fingers together)." [Bukhari]

"The best of Muslim homes is the one which resides an orphan who is treated beautifully. The worst of Muslim homes is the one which resides an orphan who is ill-treated." [Ibn Majah]

ADULTERY AND ITS EVILS

Adultery is among the worst, vilest and most immoral of actions, the stench of which should deter every sane and intelligent person. The Muslims, who owing to the gift of Islaam, claim to be the most rational and cultured of all, should stay the furthest from this filthy, destructive and immoral act.

"Do not even come near to immorality, that which is apparent of it and that which it conceals."

"That which is apparent" refers to adultery and *"That which it conceals"* refers to a kiss, fondling, etc.

"And do not come close to adultery. Indeed it is immoral and an evil path."

In this Aayat, adultery is referred to as immorality and this is the reason why abstaining from it is ordered. *"An evil path"* refers to the path of Jahannum which it leads to. The (evil) actions executed by the hands, eyes, feet, etc, are also

referred to as adultery in the Hadith, *"The hands commit adultery and the eyes commit adultery."*

To look at a strange woman with lust and desire or to touch her, are acts referred to as adultery (because they are preliminaries to the actual act). Owing to such filthy actions, one becomes entangled in adultery. This is the reason why abstaining from such acts is also ordered.

It is stated in the Qur`aan Majeed,

"Say to the believing men (O Muhammad – sallAllaahu alaihi wasallam)! That they lower their gazes and safeguard their private parts.

And say to the believing women! That they lower their gazes and safeguard their private parts."

The believing men and women have been ordered to lower their gazes, because it is the arrow of the gaze that inclines the heart (in a certain direction), which eventually leads to involvement in immorality. Adultery is a major sin, which utterly destroys the honour and chastity of the perpetrators.

Hadhrat Ja`far Bin Abi Taalib (radhiAllaahu anhu) never committed adultery during the era of ignorance and he used to say, *"I would not like anyone to disgrace and dishonour me. Hence, why should I dishonour or disgrace anyone else?"*

Six evils of adultery

A Sahaabi (radhiAllaahu anhu) said, *"Save yourselves from adultery, for it has six inherent evils. Three evils pertain to this world*

1. *The blessings of sustenance are decreased because of it.*
2. *The adulterer is deprived of goodness.*

3. *The perpetrators become despised and accursed in the eyes of others.*

Three evils pertain to the Aakhirah.

1. *It invites the severe anger of Allaah Ta`ala. What refuge is there for the person with whom Allaah Ta`ala is angry?*
2. *because of adultery, a severe and strict reckoning will be taken of the perpetrator.*
3. *Adultery enters the perpetrator into Jahannum.*

A description of Jahannum

Once Nabi (sallAllaahu alaihi wasallam) said to Hadhrat Jibraeel (alaihi salaam), *"Jibraeel, please describe the Fire of Jahannum."*

Hadhrat Jibraeel (alaihi salaam) said, *"It is completely black and dark. If even a little spark from it, the size of a pinhead, falls onto the earth, then the entire earth and all its contents will be charred (to ashes). If the clothing of the inmates of Jahannum was to be hung between the heavens and the earth, then its stench will kill everyone. If a single drop of Zaqqoom (a tree of Jahannum) falls on earth, then the lives of everyone will become constrained. If a single angel from the nineteen angels that are in charge of Jahannum, (mention of whom is made in the Qur`aan Majeed), was to show his dreadful and ugly face, none will remain alive. If a single shackle of Jahannum, (which are mentioned in the Qur`aan Majeed), has to fall onto the earth, then its weight and load will not be borne by the earth and all its mountains."*

Upon hearing this Nabi (sallAllaahu alaihi wasallam) said, *"Enough, Jibraeel, enough!".* Hearing all this, Nabi (sallAllaahu alaihi wasallam) began crying. Seeing Nabi

(sallAllaahu alaihi wasallam) crying made Hadhrat Jibraeel (alaihi salaam) also cry.
Nabi (sallAllaahu alaihi wasallam) asked, *"Jibraeel, you are also crying, whereas you are amongst the choisest angels of Allaah Ta`ala?"*
He replied, *"O Rasuiuilaah (sallAllaahu alaihi wasallam)! If Allaah Ta`ala had to drop me into that place, who then will be able to prevent this?"*
(This is Jibraeel (alaihi salaam). The most beloved and choisest angel of Allaah Ta`ala, cries out of fear for Allaah Ta`ala. Sinful and disobedient slaves (of Allaah Ta`ala) like us should take heed and reflect!)

O man! Do become boastful and arrogant on account of your health, wealth and lives. Everything in this world is temporary and fleeting. What good and benefit is your health, when your very existence is transitory? The punishment of Allaah Ta`ala is severe. Abstain and keep far away from adultery. This evil spurs and incites the Anger of Allaah Ta`ala. If the Anger of Allaah Ta`ala flares up, who is there that can pacify it? (May Allaah Ta`ala save us!)

One of the worst forms of adultery is when a man divorces his wife and out of fear of retribution and shame, he conceals it and does not separate from his wife and continues living with her in a Haraam and adulterous relationship. Such instances are not isolated. They flood in by the day. The condition has worsened nowadays to such a despicable level, that a man gives his wife countless of Talaaqs and has some Fatwa or the other concocted, which 'legitimises' the woman as his wife. People do this out of fear for the temporary disgrace of this ephemeral world, whereas they have no realisation of the Aakhirah, the Day when all actions of man will be laid bare in front for all to witness.

My brother! Fear the fast-approaching punishment of Qiyaamah, and renounce your evil actions, especially that of adultery. Hasten in pleading for forgiveness for all the evil that you have perpetrated thus far, and do not delay in doing this. Have certainty that you will never be able to face the dreadful punishment of Allaah Ta`ala. The doors of repentance are open. If you repent with a sincere heart and then I take an oath on Allaah Ta`ala's Name, the Mercy of Allaah Ta`ala is ready to envelope you.

You still have time and opportunity. Whatever you can do, do it now! Tomorrow death will be at your side, and then out of shame, you will want to repent, but alas, the doors of repentance will then be closed. At that time, shame and humiliation will not assist you!

Adultery and epidemics (diseases)

Hadhrat Ka`ab (radhiAllaahu anhu) reports from Hadhrat Ibn Abbaas (radhiAllaahu anhu), *"When you see the swords become unsheathed and people start shedding blood (i.e. killing will become common), then understand that in that nation the laws of Allaah Ta`ala are being flouted. When you see that the rain becomes deficient (i.e. less than what is required), then understand that people have ceased the giving of Zakaat (i.e. by not fulfilling Zakaat, drought becomes the order of the day). When you see epidemic and diseases become widespread, then understand that adultery has become rife."*

(Today, all these things have become common. We are witnessing the results first-hand. May Allaah Ta`ala save us!)

AHAADITH

Rasulullaah (sallAllaahu alaihi wasallam) said,

"There is not a nation among when adultery becomes rife, except that they are afflicted with drought. There is not a nation among when bribery becomes common, except that they are overcome with fear (for every small thing)." [Ahmad]

"None of you should ever be alone with a woman except that her Mahram (blood relative male) is with her." [Bukhari/Muslim]

(One is prohibited from being alone with a strange woman because there is a fear of one becoming involved in some immoral act. Shaitaan lays in wait on such occasions).

THE CONTEMPT FOR THE PROHIBITION OF INTEREST

Interest is from amongst the most evil things. This evil has become so rife that this vice has the hearts of the people. The punishment for this sin in this world and in the Aakhirah is dreadful.

Don't be stung

It is reported from Hadhrat Abu Hurairah (radhiAllaahu anhu) that Nabi (sallAllaahu alaihi wasallam) said that on the night of Mi`raaj when he was taken to the seven heavens, he heard the sound of thunder and saw streaks of lightening. He saw some people whose stomachs were the sizes of houses. The insides of their stomachs were filled with snakes and scorpions. The insides of their stomachs could clearly be seen from outside. Nabi (sallAllaahu alaihi wasallam) enquired from Hadhrat Jibraeel (alaihi salaam) about who these people were. He replied that they were those who dealt in interest.

Interest and destruction

Someone mentioned that the town which has adulterers and dealers in interest, is a doomed town.

Hadhrat Ali (radhiAllaahu anhu) said that the person who is involved in business without having learnt the Shar`i Masaa`il (Islamic Laws) of trade will inadvertently become embroiled in interest.

It is for this reason that Hadhrat Umar (radhiAllaahu anhu) ordered that the people who have not learnt (the Shar`i Masaa`il) about trade, should keep away from (trading in) the marketplace.

Four destructive things

Hadhrat Abdur Rahmaan Bin Saabit (rahmatullahi alaih) said that those villages where four things have become common are sure to become ruined.

1. Weighing less (of goods in business)
2. Measuring less
3. Adultery
4. Interest dealings

Epidemics become rife when adultery becomes common, cheating in weighing and measuring results in a decrease of rainfall and widespread interest dealings give rise to the flowing of blood (murder becomes rife).

From the Ahaadith and advice of the pious, we see the utmost importance of traders learning the Masaa`il of business and trade. Today we have many traders who have not learnt the Masaa`il of business and they do not regard it to be important. Sometimes the Shar`i Masaa`il are avoided by

some to circumvent distinguishing between *halaal* and *haraam* earnings. The following rubbish emanates from the mouths of some miscreants: 'The Molvis dig so deep into the Masaa`il of Halaal and Haraam, that they prevent us from earning a decent living.' From where to where has this world not reached? Woe be upon those who hold such beliefs and speak such drivel. They have no thought that tomorrow they will be standing before the Rabb of all the worlds, where the Scales of Justice will be set up.

"Woe to Al-Mutaffifeen (those who give less in measure and weight).
Those who, when they have to receive by measure from men, demand full measure,
And when they have to give by measure or weight to men, give less than due.
Think they not that they will be resurrected (for reckoning),
On a Great Day,
The Day when (all) mankind will stand before the Rabb of the universe?"

AHAADITH

Rasulullaah (sallAllaahu alaihi wasallam) cursed the consumers of interest, those who give interest, those who record the transactions of interest and those who are witness to it. He said that they are all equal (in sin). [Muslim]

Rasulullaah (sallAllaahu alaihi wasallam) said that the consuming of one Dirham of interest is worse than fornicating 36 times. [Ahmad]

Rasulullaah (sallAllaahu alaihi wasallam) said that the body which is nourished with Haraam wealth is most worthy of the Fire. [Ahmad]

Rasulullaah (sallAllaahu alaihi wasallam) said: *"If a man grants a loan to another then he (the creditor) should not take a gift from the debtor."* [Bukhari]

SIN

Ten chapters of the Tawraah

Hadhrat Jaabir Bin Abdillaah (radhiAllaahu anhu) reports from Nabi (sallAllaahu alaihi wasallam) that in the Divine Scripture which Allaah Ta`ala had given to Hadhrat Moosa (alaihi salaam), the Tawraah, the following ten things were written, inter alia:

1. O Moosa! Do not ascribe any partners to Me. This punishment of mine will be carried out: 'The Fire will incinerate the faces of the Mushrikeen.'
2. Make Shukr unto Me and your parents, the result of which is that you will be saved from calamities, your lifespan will increase and your life will be comfortable. You will also be granted better bounties than what you are making Shukr for. *"If you make Shukr, I will increase for you."*
3. Do not kill someone unjustly, otherwise the earth and skies will restrict and restrain you and you will be liable for The Fire.
4. Do not take false and sinful oaths on My Name. He who does not honour and revere my Name, I will not cleanse him.
5. Never be jealous of those upon whom I have showered My favours. The jealous one is the enemy of My bounties. He expresses displeasure at My distribution and has misgivings regarding My Decree. He who deals with Me in such a way has no relationship with Me.

6. One should never give testimony about that thing which he has not witnessed or heard or regarding which his heart is not contented. Otherwise, on the Day of Qiyaamah I will call him to account.
7. Never steal. Do not fornicate (especially) with your neighbour's wife. The iniquity of this evil will result in your being deprived of My mercy and the doors of the heavens will be closed upon you. (Adultery and fornication are Haraam for all. However, mention is made of the neighbour's wife, since she lives nearest to one and the possibility of fornication with her is greatest).
8. What one loves for oneself, one should love for the next. (This is the basis of Imaan and sincerity).
9. Never slaughter an animal except for Me. I love that sacrifice which is made in My Name and sincerely for Me. (Sacrificing an animal is an Ibaadat, and Ibaadat is not permissible except in the Name of Allaah Ta`ala).
10. Reserve and make free for yourself and your disciples Saturdays (especially) for My Ibaadat. (Saturdays were made blessed and sanctified days for Hadhrat Moosa (alaihi salaam), just as Fridays are for the Ummat of Muhammad – sallAllaahu alaihi wasallam).

A perfect believer

Nabi (sallAllaahu alaihi wasallam) mentioned on the occasion of Hajjatul Widaa that a (true and perfect) believer is he from whom the life and wealth of others are safe.

A true believer is he from whom others are safe from (the harm of) his hand and tongue.

A (true) Mujaahid is he who strives against his naffs in the obedience of Allaah Ta`ala (i.e. he opposes his naffs).

A (true) Muhaajir is he who migrates from sin to virtue and from disobedience to obedience.

Hijrat is actually the migration from one place to another. However, to change and move from one evil condition to a better and more virtuous one is also figuratively regarded as Hijrat.

To be contented with little

Hadhrat Abu Darda (radhiAllaahu anhu) states, *"People, make the Ibaadat of Allaah Ta`ala in such a way as though He is watching you (i.e. with complete sincerity and concentration). Count yourself amongst the dead (so that it becomes easy to control the desires). Remember! A little wealth which renders one independent if by far better than vast wealth which makes one unwary (of one's duty to Allaah Ta`ala). Know well! Virtue and good actions never become old or decrepit (so that the reward is lessened or not received at all) and sins are never forgotten (so that one may be saved from their punishment in the Aakhirah). Allaah is knower of the Unseen. He is fully aware of every action of all, and He will fully reward everyone for every deed.*

"If you do good, you do good for yourself, and if you sin, then (the result) will also be for you."

The example of Rasuiuilaah (sallAllaahu alaihi wasallam) and the masses

Rasuiuilaah (sallAllaahu alaihi wasallam) said, *"My example and yours is like someone who lit a fire and moths fly into its glow. A person is sitting by the fire and saving the moths from flying into it. You are all flying into the Fire of Jahannum and I am saving you from falling into it."*

Just as moths become blind in front of a fire and fall into it, so too does man become blind to his desires and lust, and by feeding his desires he falls straight into the Fire of Jahannum.

Tawbah and five things

Someone said that the Tawbah of Hadhrat Aadam (alaihi salaam) was accepted (because of) five things. The Tawbah of shaitaan was rejected due to five things.

The following are the five reasons for the acceptance of Hadhrat Aadam's (alaihi salaam) Tawbah.

1. Hadhrat Aadam (alaihi salaam) acknowledged his mistake
2. He was ashamed of it
3. He hastened to repent
4. He condemned his naffs
5. He never lost hope in the mercy of Allaah Ta`ala (These five things are necessary for the acceptance of Tawbah).

The following are the five reasons for the rejection of shaitaan's Tawbah.

1. He did not acknowledge his sin (In fact, until the end he said: "I am better than Aadam (alaihi salaam")
2. He was not shamed of his action
3. He did not condemn his naffs
4. He did not hasten to make Tawbah
5. He lost hope in the mercy of Allaah Ta`ala.

Big things for big people

Hadhrat Ebrahim Bin Ad`ham (rahmatullahi alaih) used to say that the obedience to Allaah Ta`ala (even if, Allaah Ta`ala forbid, he has to go to Jahannum) is far more beloved to Him than disobedience (even though he may get Jannat after this disobedience). The reason is that, even if one is granted Jannat after disobedience, then the shame of having being disobedient will remain with one all the time, and this in itself is a great punishment. On the other hand, if one is obedient to Allaah Ta`ala and may eventually be flung into Jahannum, then although the difficulty of the Fire will be cumbersome, but at least there will be no shame to bear for any disobedience, which is worse than the Fire. Anyway, there is always hope of being taken out of the Fire.

Still a youth, and with such Taqwa!

Hadhrat Maalik Bin Dinaar (rahmatullahi alaih) was on his way somewhere and on the road he met a youth, by the name of Utbah. This youngster was wearing an old shawl. He was looking forlorn, grieved and he was crying. Perspiration was flowing from his body, yet it was an extremely cold season. Surprised at this strange sight, Maalik Bin Dinaar (rahmatullahi alaih) said: *"Son, why are you crying, and how come you are perspiring in this cold weather?"*
Utbah said: *"Hadhrat, I once committed a sin at this spot and whilst passing by here I remembered the sin."*

The fear and apprehension of Allaah Ta`ala and his regret and modesty were so great, and had such an impact on him that he was perspiring profusely. Allaahu Akbar! How much Taqwa our predecessors had! And how shameless and immodest have we become! We commit thousands of sins daily and yet we strut around nonchalantly (without any guilt).

Keep making Muhaasabah (evaluating)

Hadhrat Makhool Shaami (rahmatullahi alaih) said, *"Make Muhaasabah whilst lying on your bed at night (i.e. take stock of your day's actions).By making Muhaasabah, you will be able to ascertain whether you had carried out more good deeds for the day; then you can make Shukr. If you realise that your list of sins for the day is long, then whilst lying in the bed continue making Astaghfaar. If you do not make Muhaasabah, then your example is like that businessman, who carries on trading without taking account and calculating, and very soon he will find himself insolvent."*

Do not deceive your beloved

Hadhrat Umar Bin Yazeed (rahmatullahi alaih) said: *"Brother, wherever possible do not deceive or be treacherous to your beloved."*
Someone asked: *"Hadhrat, can someone be treacherous to his beloved?"*
He replied: *"Yes, your naffs is most beloved to you, however, notwithstanding this, you still continue committing sins and getting involved in disobedience. Is this not treachery to the naffs?"*

Beautiful advice

Someone once asked a pious person for some advice. He responded, *"Do not oppress your Creator, His creation and yourself. Oppression of your Creator is being His slave; yet still taking others as deities and serving them. (This is Shirk and the Qur`aan Majeed had labelled Shirk as the greatest oppression –* ***"Indeed Shirk is a great oppression"****). Oppression of the creation is to openly express the faults of others (this has become the centre of attraction in our*

gatherings nowadays). Oppression of oneself is to be lazy and sluggish in fulfilling the Commands of The Master.

How pious were our predecessors!

Khamas Bin Al-Hasan (rahmatullahi alaih) once mentioned: *"I am bewailing and crying for forty years over* ***one*** *sin."* Someone asked him what was the sin about which he was so perturbed. He replied: *"Once a friend of mine came to see me. Both of us bought fish from the marketplace, cooked it and ate. After eating, whilst I was washing my hands, I took some dust (for washing my hands) from the wall of my neighbour, without asking his permission. It is for this that I am crying."*

Khamas Bin Al-Hasan who was surprised at the triviality of this minor act said, *"Rasuiuilaah (sallAllaahu alaihi wasallam) said that in the Sight of Allaah Ta`ala, the greatest sin is that which man deems the most inconsequential and trivial (i.e. thinking it to be little, one does not make any effort to seek repentance), and that sin which man deems a great one is small in the Sight of Allaah Ta`ala (i.e. thinking the sin to be great and destructive, man would hasten towards repentance and in doing so, the sin would be effaced and forgiven)."*

A Sahaabi (radhiAllaahu anhu) said,

"There is no small (sin) with persistence and consistency (in sinning)
And there is no great (sin) with Astaghfaar."

Awaam Bin Haushab (rahmatullahi alaih) said so beautifully, *"There are* ***four*** *things which are done after sinning that are even more dangerous and destructive than the sin (itself):*

1. *To consider the sin as being small and insignificant*
2. *To be shameless and brazen about it*
3. *To be pleased about it*

4. *To continue doing it.*

The ten evils of sin

Faqeeh (rahmatullahi alaih) says, *"My brother, do not be misled by the Aayat:*

"He who comes with (carries out) a good act, for him is ten times its likeness (in reward),
And he who comes with an evil act, he will not be rewarded, except the likeness thereof,
And they will not be oppressed."

The ten times reward for a good deed is for that person who comes with it (his good deed) on the Day of Qiyaamah. To carry out a good act is simple, but to be able to take that good deed on the Day of Qiyaamah is a difficult task. On that Day only those deeds which are accepted by Allaah Ta`ala will be taken forth, and we are totally unaware of about what will be accepted. As for there being only one punishment for each sin, there lies hidden in every sin, ten evils:

1. *Displeasure of The Creator*
2. *Pleasure of shaitaan*
3. *Detachment from Jannat*
4. *Proximity to Jahannum*
5. *Increase and boosting of the naffs*
6. *The heart is stained by it*
7. *Discomfort is caused to the Angels of protection*
8. *Nabi (sallAllaahu alaihi wasallam) is saddened by it (the sins of the Ummat are presented to Nabi (sallAllaahu alaihi wasallam), and he is disturbed by it)*
9. *The day or night will testify against the sinner (On the Day of Qiyaamah, the place and time of the enactment of the sin will testify against the sinner)*

10. *It is a breach of trust against the creation (the meaning here is two-fold, in that firstly, because of the sin, the sinner will no longer be a trustworthy person. He will be unworthy of giving testimony. Because of the sin, someone else's right was usurped or misplaced, owing to which that person will become a witness. The other meaning is that the sin counts against the entire creation as a whole. Sinning deprives and prevents the Mercy of Allaah Ta`ala from descending on earth. This causes corruption and difficulty upon the entire creation, such that even the lifeless creations are negatively affected by it).*

The greatest miser and oppressor

Someone said, *"The greatest miser is that person who is stingy with his own-self about doing good deeds. The greatest oppressor is the one who oppresses himself because of his disobedience to Allaah Ta`ala."*

Do not extinguish the lamp of recognition of Allaah Ta`ala

It is the saying of some wise person, *"O man, do not sin, because sin is a misfortune. Misfortune is like a large rock which breaks down the door of obedience. The wind of desires and lust blows through this (now broken) door and extinguishes the lamp of recognition (of Allaah Ta`ala)."*

Why is knowledge ineffective?

Someone asked a pious person, *"We listen to the talks of Deen, but we derive no benefit from them. Why is this?"*

He replied, *"You have* ***five*** *qualities, which deprive you of this bounty.*

1. *You do not make Shukr for the bounties of Allaah Ta`ala.*
2. *You do not seek forgiveness after sinning.*
3. *You do not practise that which you know.*
4. *You sit in the company of the pious, but you do not follow (obey) them.*
5. *You take no lesson when you bury the dead.*

The call of five angels

Faqeeh (rahmatullahi alaih) said, *"My father related to me the saying of Nabi (sallAllaahu alaihi wasallam) that daily five angels descend from the sky and make a proclamation.*

***The first one says**, 'He who abandons the Faraaidh of Allaah Ta`ala will be removed from the mercy of Allaah Ta`ala.'*

***The second says**, 'He who abandons the Sunnat of Rasulullaah (sallAllaahu alaihi wasallam) will be deprived of his intercession.'*

***The third says**, 'He who earns a haraam living will have his deeds broken up.'*

***The fourth says** to the dead, 'O inhabitants of the graveyards. Why do you envy and have shame?' The dead reply, 'We experience shame because we had wasted our lives and not made any preparations for the Aakhirah. We envy those people who are still alive and the opportunity to make Ibaadat, Tilaawat, Thikr and Durood, is still available for them.*

***The fifth one says**, 'People! Allaah Ta`ala has anger and punishment. Those who fear His Anger and punishment must make some effort to save themselves from it. They should repent for their sins. O People! We are encouraging you but you are not desirous (of Jannat). We are warning you but you are not apprehensive and fearful (of Jahannum and Allaah Ta`ala's Anger). Had it not been for those who fear Allaah Ta`ala, like little innocent children, grazing animals and pious*

*elders, then the punishment of Allaah Ta`ala would have descended ."* (May Allaah Ta`ala save us!)

A wise saying

Nabi (sallAllaahu alaihi wasallam) said to Hadhrat Aishah (radhiAllaahu anha): *"Be cautious about small sins, since Allaah Ta`ala will ask about them also."*

Someone said that the similitude of little sins is like that of small sticks, which when accumulated can also be lit into a fire. (Little fires can also turn into roaring infernos).

"He who sows good deeds will reap peace and contentment." [Tawraah]

"He who sows evil will reap regret." [Injeel]

Someone asked Hadhrat Ibn Abbaas (radhiAllaahu anhu), *"Would you prefer a person who sins more and also does an abundant of good deeds, or one who sins less and who is also less obedient?"* He replied, *"I prefer the person who indulges in the least disobedience."*

A pious person said, *"Good deed are carried out by everyone, but the intelligent person is he who abstains from sins."*

It is clear that compared to doing good deeds, it is by far better and more virtuous to abstain from sinning, because Allaah Ta`ala has placed a condition on good deeds, and that is, the good deeds must be such that they can be presented on the Day of Qiyaamah. *"He who comes with a good deed, for him is ten times its likeness (in reward)."*
There is no condition attached to abstaining from sins, *"And he who prevents his naffs from desires and lusts, indeed Jannat is his resting place."*

Who is a pauper?

Nabi (sallAllaahu alaihi wasallam) once asked the Sahaabah (radhiAllaahu anhum), *"Who is a pauper?"*
The Sahaabah (radhiAllaahu anhum) replied: *"The person who has no wealth or possession."*
Nabi (sallAllaahu alaihi wasallam) said, *"No! From amongst my Ummat, a pauper is that person who will come on the Day of Qiyaamah with an abundant of Salaats, Zakaat, Rozas, etc., but in the world he had abused someone, defamed someone, usurped the wealth of someone, murdered someone or hit someone. In exchange for all these oppressions, all his good deeds will be given to the oppressed persons and he will be left with absolutely nothing. If all his good deeds are expired before he had completed fulfilling the rights of all those whom he had oppressed (in the world), then the sins of the oppressed persons will be loaded onto this oppressor, and he will be flung into Jahannum."*

The punishment for not assisting the oppressed

Hadhrat Abu Maisarah (radhiAllaahu anhu) said that after the burial, the angels will strike the dead person with a lash which will result in the grave bursting into flames. The dead person will ask the reason for this and he will be told, *"In the world you had passed by an oppressed person; he had called out to you for assistance and you (notwithstanding the ability to do so) refused to assist him. This is the punishment for that."* (If such is the punishment for not assisting the oppressed, then how serious must be the punishment for the oppressor?)

Maimoon Bin Mahraan (rahmatullahi alaih) said that if a person had oppressed or exploited someone in the past and in spite of his intention to ask for forgiveness, he did not do so, then, (as a remedy) he should make dua and Astaghfaar after every Salaat for the wrong which he had perpetrated.

Insha-Allaah, with the Barkat of this, his oppression will be forgiven.

Do not assist the oppressor

Hadhrat Ibn Mas`ood (radhiAllaahu anhu) said, *"That person who assists an oppressor or who shows him a way to usurp the right of any Muslim, such a person is liable for the Anger of Allaah Ta`ala , and the burden (punishment) of the oppression will be borne by him as well."*

The most ignorant

Hadhrat Umar (radhiAllaahu anhu) enquired of Hadhrat Ahnaf Bin Qais (radhiAllaahu anhu), *"Who is the most ignorant?"* He replied, *"He who sells his Aakhirah for this world."* Hadhrat Umar (radhiAllaahu anhu) said: *"There is an even greater ignoramus than that. Who is he?"* Hadhrat Ahnaf (radhiAllaahu anhu) replied, *"He who sells his Aakhirah because of someone else's world."*

In this world, someone who earns wealth through *haraam* means destroys his own Aakhirah. He then leaves this accumulated wealth for someone else when he passes away, it is as though he has also sacrificed his own Aakhirah for someone else's worldly benefit.

The statement of Hadhrat Ali (radhiAllaahu anhu)

The following statement of Hadhrat Ali (radhiAllaahu anhu) is famous, *"I had done neither good nor evil to anyone. To do good to someone else is in reality doing good for oneself, because the benefit reaches one. Similarly, if one perpetrated any excess (sin) on anyone else, then the punishment is on the doer. So it is as though one is executing an excess on oneself."*

"He who does a good deed it is for himself and he who does evil,
It is upon himself."

How cautious and wary was our Nabi (sallAllaahu alaihi wasallam)

Hadhrat Abu Sa`eed Khudri (radhiAllaahu anhu) said, *"A Muhaajir (radhiAllaahu anhu) sought audience with Nabi (sallAllaahu alaihi wasallam) because of some need, but he could not find the opportunity. One morning Nabi (sallAllaahu alaihi wasallam) was mounted on a horse, when he came in front, caught hold of the reins of the animal and said: 'I have an need to ask of you.' Nabi (sallAllaahu alaihi wasallam) said: 'Leave the reins now, your need will be fulfilled.' This person insisted. Since the time for Fajr Salaat was close to expiry, Nabi (sallAllaahu alaihi wasallam) struck him with his whip and sent him away.*

After the Salaat, Nabi (sallAllaahu alaihi wasallam) said: 'I have just now struck someone, if he is present here then he should stand up.' This Sahaabi (radhiAllaahu anhu) stood up fearfully. Nabi (sallAllaahu alaihi wasallam) said, 'Come close to me.' He drew close and Nabi (sallAllaahu alaihi wasallam) said, take the whip and square up with me.' The Sahaabi (radhiAllaahu anhu) said, 'May Allaah Ta`ala save me! How can I ever strike the Leader with a whip?' Nabi (sallAllaahu alaihi wasallam) said, 'That is no problem, take revenge.' He said the same thing. Then Nabi (sallAllaahu alaihi wasallam) told him insistently, 'Then forgive me.' He said, 'O Rasuiuilaah (sallAllaahu alaihi wasallam)! I forgive you.'

Thereafter Nabi (sallAllaahu alaihi wasallam) addressed the gathering, 'O people! Fear Allaah Ta`ala and never oppress

anyone. If anyone oppresses a Muslim, then he will be punished on the Day of Qiyaamah.'
He also said, 'On the Day of Qiyaamah, the oppressed will be successful.'"

Rights of the servants

Hadhrat Sufyaan Thauri (rahmatullahi alaih) said, *"If you meet with Allaah Ta`ala in such a condition that you had usurped (transgressed) His rights seventy times, it will be better for you than your having usurped one right of a slave of Allaah Ta`ala."*

The rights of the servants of Allaah Ta`ala are far more important and serious than the rights of Allaah Ta`ala. Allaah Ta`ala is Kareem. He will forgive sins even if they equal the number of the stars in the sky or the foam in the oceans. On the other hand there is a doubt whether man will forgive or overlook even a single right of his.

Do not be unwary of your debts

Hadhrat Ebrahim Bin Ad`ham (radhiAllaahu anhu) said, *"It is not appropriate that a person who has debts make a thick curry of olive oil, etc., until such time that he has repaid the debt."*

A person must try to live modestly, and make a concerted effort to repay his debts.

The virtue of service to the creation

Hadhrat Fudhail Bin Iyaadh (rahmatullahi alaih) used to say, *"I prefer that* ***one*** *Aayat of the Qur`aan Majeed being read and practise, than a thousand times of empty Tilaawat (recital devoid of practice). It is better to assist and please* ***one***

Muslim than an entire life of Ibaadat. To abandon the world is, in my opinion, better than the Ibaadat of all the angels in the heavens. To reject ***one*** *cent of haraam money is better than performing one hundred Hajj (even though those Hajj be made with Halaal earnings)."*

Oppression is a danger to Imaan

Hadhrat Abu Bakr Waraaq (rahmatullahi alaih) said, *"Imaan leaves the heart of most people because of their involvement in oppression."*

Someone asked Abul Qaasim Al-Hakeem, *"Is there any sin, because of which there is a possibility of Imaan leaving the heart?"* He replied, *"There are* ***three*** *such sins.*

1. *Not to make Shukr to Allaah for the bounty of (being bestowed with) Islaam*
2. *Not fearing the obliteration of Imaan from the heart*
3. *Oppressing Muslims"*

The advice of Rasuiuilaah (sallAllaahu alaihi wasallam)

Hadhrat Anas (radhiAllaahu anhu) reports that Nabi (sallAllaahu alaihi wasallam) gave someone **three** pieces of advice:

1. Remember death often. (This will remove or lessen vain desires and thoughts).
2. Make Shukr to Allaah Ta`ala at all times. (This will result in an increase in bounties).
3. Make continuous dua. (One never knows when duas are accepted)

And then Nabi (sallAllaahu alaihi wasallam) prohibited **three** things:

1. Never break on a promise and do not assist anyone in such matters.
2. Never rebel or be treacherous to anyone. (Allaah Ta`ala assists the one who is being rebelled against.)
3. Never plot and plan (treacherously) against anyone. (The evil of plots always fall back on the plotter.)

Three things of deviation

Hadhrat Umar (radhiAllaahu anhu) said, *"These three things are sufficient for the deviation of people.*

1. *A person who condemns such actions of others, which he himself commits.*
2. *A person sees all the faults of others, and the very same faults which are also present in himself, he fails to see.*
3. *A person causes unnecessary grief and difficulty upon his fellow brothers. (Some people find pleasure in troubling others.)*

How severe is this punishment!

Hadhrat Yazeed Bin Samurah (radhiAllaahu anhu) said that some places in Jahannum will be like the shores of the ocean, where there will be snakes the size of camels and scorpions the size of mules. When the inmates of Jahannum will plead for relief from their punishment, then they will be sent to these places. Upon reaching there, the snakes and scorpions will begin stinging them. The skin off their entire bodies will be torn out. Finding this place unbearable, they will beg for their return, whereafter they will be sent back into The Fire. There they will develop such an itch which will result in such severe scratching that their bones will become visible. Someone will

enquire if they find any difficulty because of this itch. They will reply, *“Unbearable difficulty!”* At that time it will be said to them, *“You are being placed in all this difficulty because in the world you had troubled the believers. (Today, you should taste of it).”* (May Allaah Ta`ala save us!)

AHAADITH

Rasuiuilaah (sallAllaahu alaihi wasallam) said,

“Verily, Allaah Ta`ala loves the pious, independent and secluded person (One who dislikes name and fame).” [Muslim]

A man asked, *“O Rasuiuilaah (sallAllaahu alaihi wasallam), who is the best of people?”* Nabi (sallAllaahu alaihi wasallam) replied, *“He whose life is long and his actions noble.”* The man asked, *“Who is the worst of people?”* Nabi (sallAllaahu alaihi wasallam) replied, *“He whose life is long and his actions wicked.”* [Ahmad]

“An intelligent person is he who suppresses his naffs and executes actions for after his death. A stupid person is he who follows his naffs (whims and desires) and (still) has hope in Allaah.”

MERCY AND COMPASSION

Have mercy and mercy will be shown to you

It is reported from Hadhrat Abu Huraira (radhiAllaahu anhu) that Nabi (sallAllaahu alaihi wasallam) said that a person was travelling and along the way he stopped at a well and descended to drink some water. Close by there was a dog, which had its tongue sticking out, and was also suffering from

extreme thirst. This man realised that the dog is also just as thirsty as he, so he descended into the well once more and filled his leather socks with water and brought it up for the dog to drink. Upon this act of his Allaah Ta`ala forgave him.

The Sahaabah exclaimed, *"O Rasulullaah! Will we be compensated even if we show kindness to animals?"*
Nabi (sallAllaahu alaihi wasallam) replied, *"Yes, there is reward in showing compassion to every living creature."*
(If the reward for showing kindness and compassion to a dog earned such a great reward, then how much greater will be the reward for kindness is shown to humans?)

Kind-heartedness and Jannat

Nabi (sallAllaahu alaihi wasallam) once mentioned, *"Besides the kind hearted, none else will enter into Jannat."*
The Sahaabah-e-Kiraam (radhiAllaahu anhum) said, *"O Rasulullaah (sallAllaahu alaihi wasallam)! All of us are kind hearted."*
Nabi (sallAllaahu alaihi wasallam) said that kind-heartedness is not that a person is kind only to those who are around and close to him. But kind-heartedness should be shown to all of mankind.

Do not scold and rebuke others

Hadhrat Abdullaa Bin Umar (radhiAllaahu anhu) said that if you see anyone being punished for an evil action, then do not rebuke him, because in so doing you will be aiding shaitaan. In fact you should say that may Allaah Ta`ala have mercy and turn towards him.
We should reflect upon our own selves and study our own conditions and we will ascertain the true state of our character and condition.

The yardstick of brotherhood

Hadhrat Nu`maan Bin Basheer (radhiAllaahu anhu) reports that he heard Nabi (sallAllaahu alaihi wasallam) saying that the Muslim Ummat must become as one single body in so far as their mutual reformation and brotherhood is concerned, such that if one limb pains then the entire body becomes restless and uncomfortable.

Hadhrat Anas Bin Maalik (radhiAllaahu anhu) reports that once during his Khilaafat Hadhrat Umar (radhiAllaahu anhu) was doing his rounds during the night. He came across a caravan of travellers in the wilderness and every one of them was sleeping. Hadhrat Umar (radhiAllaahu anhu) felt that their goods were at risk of being stolen, so he went to fetch Hadhrat Abdur Rahmaan Bin Auf (radhiAllaahu anhu) and the two of them stood guard the entire night over the caravan. At the time of dawn, he awakened all of them and returned to Madinah.

If there is justice, then it should be thus

Once Hadhrat Umar (radhiAllaahu anhu) saw a Zimmi *(non-Muslim living in Muslim lands) lady begging at someone's door. Feeling affected by this scene he said,* "We have not been just to you. When you were young we used to take Jizya from you and now that you have aged, we have left you to beg around for food." *Immediately he took the old lady to the Baitul Maal and stipulated for her a regular ration which was sufficient for her.*

Those in positions of trust and office must take lesson from this example.

Jannat for showing mercy and generosity

Hadhrat Hasan (radhiAllaahu anhu) reports that Nabi (sallAllaahu alaihi wasallam) said, "There will be many from my Ummat who will enter Jannat but not because of the abundance in their Salaat, roza, etc. In fact, it will be their concern, affection and feelings of brotherhood towards their fellow Muslim brothers that will enter them into Jannat."

The ten rights of a Muslim

Nabi (sallAllaahu alaihi wasallam) said to Hadhrat Anas Bin Maalik (radhiAllaahu anhu) that the Muslims have ***four*** *rights over him:*

1. *To assist those who have done good to him*
2. *To seek repentance for those who have sinned*
3. *To make dua for the ruler*
4. *To have affection for the repenter.*

Nabi (sallAllaahu alaihi wasallam) also said that every Muslim has ***six*** *rights over his fellow Muslims, which are imperative upon everyone.*

1. *To accept the invitation of a fellow Muslim brother*
2. *To visit the ill*
3. *To accompany the bier*
4. *To make Salaam when meeting another*
5. *To advise those seeking it*
6. *To reply to the one who sneezes and says* Alhamdulillaah, *by saying* Yar Hamukallaah.

Perfect Imaan

Hadhrat Abu Huraira (radhiAllaahu anhu) said that Nabi (sallAllaahu alaihi wasallam) said, "Whoever hides the fault of

his fellow Muslim, Allaah Ta`ala will hide his fault on the Day of Qiyaamat."

"Whoever removes a difficulty of a fellow Muslim, Allaah Ta`ala will remove for him the difficulties on the Day of Qiyaamat."

He also said, "A person can never have perfect Imaan unless he desires for his Muslim brother that which he desires for himself. He who does not show mercy to others, Allaah will not show mercy unto him. He who does not overlook and forgive the faults of others, Allaah Ta`ala will not forgive his faults. He who does not accept the excuse and plea of others, Allaah Ta`ala will not accept his excuses."

If you show mercy to the inhabitants of the earth, then the inhabitants of the heavens will show mercy to you. O man! If you display mercy, then mercy will be shown to you. How is it that you have hope in the mercy of Allaah Ta`ala when you yourself do not show mercy to others? [Injeel]

The advice of Hadhrat isaa (alaihi salaam)

Hadhrat Maalik Bin Anas (radhiAllaahu anhu) states that someone mentioned to him the statement of Hadhrat Isaa (alaihi salaam),
"Do not engage in speech except in the Thikr (remembrance) of Allaah Ta`ala, otherwise your hearts will become hard and the hard-hearted are far from Allaah Ta`ala. Do not look at the faults of others as though you are their master. In fact, you should look upon them as though you are their slave."
He said that people are of ***two*** *types: (1) those who are caught up in difficulties and (2) those who are passing their lives in ease and comfort.*
When you see anyone involved in difficulties, then you should display mercy towards them (and make dua for their ease and

contentment). When you see anyone in ease and comfort, then you should make Shukr and praise Allaah Ta`ala (that this brother of yours is in such ease).
If everyone adopted this attitude, then this world would be free of quarrels and mischief.

Three concise and comprehensive sentences

Abu Abdillaah Shaami (rahmatullahi alaih) states, "I once visited Ta`oos (rahmatullahi alaih) and knocked on his door. An extremely weak and old man opened the door and said that he is Ta`oos. I was taken by surprise at his appearance. We went into the house. He told me to ask any question and he would answer as concisely as possible. I told him that if he wishes to be brief and concise in his answers then I would be concise in my questions. Prior to my asking any questions he said, 'If you allow me, then in three sentences I will combine the Qur`aan Majeed, Tauraat and Injeel.' I replied: 'Indeed.' He said: '

1. Fear Allaah Ta`ala such that you cannot fear anyone else besides Him.
2. Have so much hope in the Mercy of Allaah Ta`ala, that it overpowers your fear (for Him).
3. Desire for others what you desire for yourself.

Three things to perfect Imaan

Ammaar Bin Yaasir (radhiAllaahu anhu) states, "Whosoever inculcates three qualities within himself has in actual fact perfected his Imaan:

1. To spend in times of (financial) difficulty
2. To be just to oneself
3. To spread Salaam.

Three things that are beloved to Allaah Ta`ala

Hadhrat Umar Bin Abdul Azeez (rahmatullahi alaih) said, "There are three things which Allaah Ta`ala loves greatly:

1. To forgive notwithstanding the fact that one has the ability to take revenge (this is the highest form of bravery).
2. To adopt a life of moderation (in both worldly and Deeni issues).
3. To have mercy on the slaves of Allaah Ta`ala (He who has mercy on the creation, Allaah Ta`ala will show mercy to him).

"Show mercy to those on earth
and The Inhabitant in the skies will show mercy to you."

The headquarters of goodness

Hadhrat Hishaam (rahmatullahi alaih) narrates from Hasan (rahmatullahi alaih) that Allaah Ta`ala revealed to Hadhrat Aadam (alaihi salaam), *"O Aadam! **Four** things are the headquarters of goodness for you and for your children. The one is for Me, the other for you, the third is between the two of us and the **fourth** is between you and the creation.*

1. *The one for Me is that you make Ibaadat only to me and do not ascribe any partners to Me.*
2. *The second which is for you is that action which you will be rewarded for.*
3. *The one which is between the two of us is dua and its acceptance (to make dua is your duty and Mine is its acceptance).*
4. *The one which is between you and the creation is that you should deal with people in such a way that you would like others to deal with you."*

These four things are a combination of Aqaaid (beliefs), A`maal (actions) and Mua`malaat (social dealings). The acceptance of actions is completely dependant upon belief in the Oneness of Allaah Ta`ala and total abstention from Shirk. To have certainty in dua is the core and essence of Ibaadat, in fact, it is the basis of Ibaadat.

"Dua is the core of Ibaadat"
"Dua IS Ibaadat"

One should deal with others as one would like others to deal with one. Regrettably much of the high status of Mua`malaat and character has been forgotten nowadays.

AHAADITH

Rasuiuilaah (sallAllaahu alaihi wasallam) said,

"That person will not enter Jannat whose neighbours are not safe from his evil." [Muslim]

"If you are three people (in one gathering), then two of you must not whisper excluding the third one (from your conversation), until other people join your gathering, because the third person will be grieved (by this action of yours)." [Bukhari/Muslim]

FEAR OF ALLAAH TA`ALA

Who is an intelligent person?

Hadhrat Sa`eeb Bin Musayyib (rahmatullahi alaih) said that once Hadhrat Umar, Ubai Bin Ka`ab and Abu Hurairah (radhiAllaahu anhum) asked Nabi (sallAllaahu alaihi wasallam), *"Who is the most knowledgeable of all people?"*

Nabi (sallAllaahu alaihi wasallam) replied, *"The intelligent one."*

They asked, *"Who is the one that worships the most?"*

Nabi (sallAllaahu alaihi wasallam) replied, *"The intelligent one."*

They asked, *"Who is the most virtuous?"*

Nabi (sallAllaahu alaihi wasallam) replied, *"The intelligent one."*

Upon listening to this strange and perplexing reply the Sahaabah-e-Kiraam (radhiAllaahu anhum) exclaimed, *"Is not an intelligent person one who has the qualities of perfect character, consideration, eloquence, generosity and a high status?"*

Nabi (sallAllaahu alaihi wasallam) replied, *"All these (which you have mentioned) are things of this world. An intelligent person is he who is the most fearing of Allaah Ta`ala and one who abstains from sins. The people of the world castigate such people."*

"Indeed the most honoured amongst you in the Sight of Allaah Ta`ala are those with the most Taqwa."

Signs of hope and fear

Maalik Bin Dinaar (rahmatullahi alaih) said, *"That person who has inculcated in himself the fear of Allaah Ta`ala and has hope on Him, has indeed acquired excellent and praiseworthy qualities.*

The sign of fear is that a person saves himself from disobedience to Allaah Ta`ala.

The sign of hope in Allaah Ta`ala is that he starts carrying out actions in obedience of Allaah Ta`ala with happiness and enthusiasm."

The statement of Allaah Ta`ala

Nabi (sallAllaahu alaihi wasallam) reports that Allaah Ta`ala says, *"I take an oath on My Honour and Grandeur, I do not bestow man with* ***two*** *fears at the same time. He who fears Me in this world will be at ease in the Aakhirat (Hereafter) and he who is without fear for Me in this world will be fearful in the Aakhirat (Hereafter)."*

The fear of Allaah Ta`ala in the angels

Adi Bin Artaat (radhiAllaahu anhu) reports that Nabi (sallAllaahu alaihi wasallam) said that when the angels in the seventh heaven were created they immediately prostrated. Notwithstanding this (noble act of Ibaadat) they were shaking out of fear for Allaah Ta`ala. On the Day of Qiyaamah, they will lift their heads from Sajdah and say, *"O Allaah! We have not fulfilled the right of Ibaadat to You."*

The fear of Jahannum

Hadhrat Abu Maisara (rahmatullahi alaih) used to lie on the bed at night and say*, "If only my mother had not given birth to me."* His wife used to say to him, *"Allaah Ta`ala had blessed you with a life with Imaan and Islam, so why do you say such words?"* He would reply, *"Indeed (this is a great blessing), but we have been given the surety that all of us will be passing over Jahannum on the Day of Qiyaamah, but we have not been given any surety of whether we will return of not***."**

Fear (for Allaah Ta`ala) redeems sins

Nabi (sallAllaahu alaihi wasallam) said that if the heart of a believer has the fear of Allaah Ta`ala, then the sins fall from him just as leaves fall from a tree.

A certain pious person mentioned: "*The fear of Allaah Ta`ala saves one from sins, whereas hope (in Allaah Ta`ala) increases one's enthusiasm of obedience. Remember death (often) and become independent of this temporally world and vain talk.*"

Three and three

Hadhrat Hasan (radhiAllaahu anhu) reports from Nabi (sallAllaahu alaihi wasallam) that three things are destructive and three things bring success.
The three things which are destructive are:

1. Miserliness which is practiced upon.
2. Desires of the naffs which are followed.
3. To think as oneself as the best and greatest.

The three things which bring success are:

1. To be just in all situations, whether in happiness or in displeasure.
2. To choose the midway between wealth and poverty.
3. To fear Allaah Ta`ala both, when in company or in solitude.

The sign of fear of Allaah Ta`ala

Faqeeh (rahmatullahi alaih) says that the fear of Allaah Ta`ala becomes apparent in seven things:

1. **Tongue:** The fear of Allaah Ta`ala will prevent one from lies, backbiting, carrying tales and vain talk and fear of Allaah Ta`ala will ensure that the tongue will constantly be engaged in Thikr and Tilaawat.
2. **Stomach:** (A person will allow only *halaal* food to enter his stomach and refrain from *haraam*. In fact, even in

the *halaal* food he will restrict himself to eat only what is necessary).

3. **Eyes**: He will stay away from looking at *haraam* things. He will look at what is Halaal, and that too, only for the purpose of gaining benefit and lesson and not out of desire.
4. **Hands:** He will refrain from all such actions which are displeasing to Allaah Ta`ala. All his movements will be only for the pleasure of Allaah Ta`ala.
5. **Feet:** He will not walk in the direction of that which entails disobedience to Allaah Ta`ala. He will use them swiftly where the pleasure of Allaah Ta`ala is concerned.
6. **Heart:** That heart which has the love of Allaah Ta`ala will have Muhabbat, consideration, brotherhood, respect and honour in the place of hatred, jealousy, pride, etc.
7. **Sincerity:** The one who fears Allaah Ta`ala will always be in pursuit of sincerity, and will constantly have this in mind that the absence of sincerity devalues good actions.

Regarding such people the Qur`aan Majeed says,

"The Aakhirah, according to your Rabb is for the Muttaqeen (those who fear Allaah Ta`ala)."

"Indeed the Muttaqeen are the successful ones."

"Indeed the Muttaqeen will be in a safe place."

"And there is none of you who will not pass it (Jahannum), this is a certainty with your Rabb. And then we will save those who have Taqwa and leave the oppressive ones in it, falling on their knees."

One in a thousand

Hadhrat Hasan Bin Imraan (radhiAllaahu anhu) says that once they were travelling with Nabi (sallAllaahu alaihi wasallam) when the following Aayat was revealed:
"O people! Fear your Rabb. Indeed the quake of The Hour is a great thing."

Thereafter Nabi (sallAllaahu alaihi wasallam) told us, "*Do you know what day this is?"*
We replied, *"Allaah and His Rasool know best."*
He said: *"This will be that day when Allaah Ta`ala will say to Aadam, 'Get up! Send those destined for Jannat to Jannat and those destined for Jahannum to Jahannum.'"*
He will ask, *"O Allaah, how many people will be going into Jannat?"*
It will be ordered that one in every thousand will enter Jannat and 999 into Jahannum. When the Sahaabah-e-Kiraam (radhiAllaahu anhum) heard this they began crying. Nabi (sallAllaahu alaihi wasallam) said, *"You will make up 1/3 of the inhabitants of Jannat."* Upon hearing this, the Sahaabah-e-Kiraam (radhiAllaahu anhum) were happy. Thereafter, Nabi (sallAllaahu alaihi wasallam) said, *"The era prior to every Nabi was one of ignorance. This total (in Jahannum) will be made up with these people and if there is any shortage, then the Munaafiqeen will complete it." And then he said: "I have hope that you will consist of two thirds of Jannat."*

He also said, *"Yajooj, Majooj and the kuffaar of man and jinn will make up the inhabitants of Jahannum."*

During the lessons in "Muslim Shareef" our honourable Ustaad, Hadhrat Allaama Ebrahim Saheb Balyaawi (rahmatullahi alaih) said at this juncture in reply to a question, that out of a thousand people, one is a Muslim and 999 are

kuffaar. Muslims will enter Jannat and the kuffaar will be cast into Jahannum.

Jannat cannot be attained without good actions

Hadhrat Hasan Basri (rahmatullahi alaih) said, *"O listener! Do not be fooled into thinking that you will be with those you love (in Jannat), because pious people reach lofty stages because of their (abundance of) good actions."*
In order to reach lofty heights and ranks (in the hereafter), good actions are necessary. Those who lead carefree lives (following their whims and desires) and in the disobedience of Allaah Ta`ala must not labour under the misconception that because of their love for the pious, they will be with them in Jannat. They are only fooling themselves. It is quite another thing that the love for the pious compensates for the shortages in one's own actions. The Jews, Christians and even the Ahle Bid`ah profess to have love for the Ambiyaa (alaihimus salaam). However their claim is baseless and Baatil, since the essence of Muhabbat is obedience to the Ambiyaa and pious and to follow in their footsteps. Everything besides this is an empty claim and a deceit.

This wonderful state of mind elevates one spiritually, but not always

Hadhrat Hanzalah (radhiAllaahu anhu) once ran out of his house exclaiming, *"I am a Munaafiq! I am a Munaafiq!"* At that moment Hadhrat Abu Bakr (radhiAllaahu anhu) was passing by and he asked him what the matter was and reassured him that he was most certainly not a Munaafiq. Hadhrat Hanzalah (radhiAllaahu anhu) said, *"Whenever I am in the company of Nabi (sallAllaahu alaihi wasallam), then a wonderful state of mind overcomes me. My heart is filled with the love of Allaah Ta`ala and my eyes fill with tears. At that time the condition of my naffs is totally in front of me. But when I return home to my*

family, then this condition vanishes. (If this is not Nifaaq, then what is it?)"
Hadhrat Abu Bakr (radhiAllaahu anhu) said that this is exactly his condition as well. Both of them came into the presence of Nabi (sallAllaahu alaihi wasallam) and Hadhrat Hanzalah (radhiAllaahu anhu) said, "I am a Munaafiq!"
Rasulullaah (sallAllaahu alaihi wasallam) said, *"Keep silent! What are you uttering? No you have not become a Munaafiq!"*
He told Nabi (sallAllaahu alaihi wasallam) that the condition in which he finds himself in the gathering of Nabi (sallAllaahu alaihi wasallam) is not the same as when he returns home.
Nabi (sallAllaahu alaihi wasallam) said, *"Hanzalah! If your condition remains in the same state all the time, then whilst you are walking in the street or laying on your bed, at all times the angels will meet with you and shake your hands. This condition (state of mind) is experienced only sometimes."*

Fear four things

Once Hadhrat Aishah (radhiAllaahu anha) enquired from Nabi (sallAllaahu alaihi wasallam) regarding the following Aayat,

"Those who are able to give, give, and their hearts are fearful that they will be returning to their Rabb."

She asked whether this Aayat referred to those who sin and whilst they are sinning their hearts are fearful of Allaah Ta`ala. Nabi (sallAllaahu alaihi wasallam) replied in the negative and said that it referred to those who carry out acts of Ibaadat and after they have made their Ibaadat, they are anxious about whether it will be accepted.

Faqeeh (rahmatullahi alaih) states that pious people should be anxious about four things:

1. The fear of whether their good actions are accepted or not. Allaah Ta`ala has placed the condition of Taqwa

on the acceptance of good actions: "Indeed Allaah accepts from the Muttaqeen."
2. To fear pride and showing off.The condition of sincerity is imperative for every good deed. "And they have not been ordered except to worship Allaah in sincerity."
3. The fear of protecting the good deeds so that they be brought (intact) to the Plains of Resurrection. "He who comes with a good deed, for him is ten times the like thereof." Someone once mentioned that it is much more difficult to protect good deeds than to execute them.
4. To have the fear that one is unaware whether Allaah Ta`ala will ever grant one the Taufeeq (guidance) to carry out good deeds or not. (Taufeeq is in the Hands of Allaah Ta`ala). "And there is no Taufeeq, except with Allaah Ta`ala. Have trust in Him and turn unto Him."

THE REMEMBRANCE OF ALLAAH TA`ALA

Ten difficult, but important things

Hadhrat Abu Ja`far (radhiAllaahu anhu) relates from Nabi (sallAllaahu alaihi wasallam) that three things are extremely difficult:

1. To be just with yourself
2. To be merciful to one's brother with one's wealth
3. The remembrance of Allaah Ta`ala (without which the heart will not find contentment).

The best action

Hadhrat Ma`az Bin Jabal (radhiAllaahu anhu) states, *"Besides the Thikr of Allaah Ta`ala, there is no better and more worthy action, which leads to success."*
Someone asked *"(Better than) Jihad also?"*
Nabi (sallAllaahu alaihi wasallam) replied, *"Yes, (it is better than) Jihad also."*

Hadhrat Hasan Basri (rahmatullahi alaih) states that someone once asked Nabi (sallAllaahu alaihi wasallam) what was the best action. He replied, *"To remain in the remembrance of Allaah Ta`ala until one's death-bed."*

The sign of Imaan

Maalik Bin Dinaar (rahmatullahi alaih) states, *"That person whose heart does not veer away from the creation and does not become attached to Allaah Ta`ala will destroy his actions, make his heart dark and destroy his Imaan."*

Anas Bin Maalik (radhiAllaahu anhu) reports that Nabi (sallAllaahu alaihi wasallam) said that the Thikr of Allaah Ta`ala is a sign of Imaan and freedom away from Nifaaq. It fortifies a person thereby granting protection from shaitaan and it is a defence against the Fire of Jahannum.

The statement of Hadhrat Ali (radhiAllaahu anhu)

Hadhrat Ali (radhiAllaahu anhu) stated, *"Thikr is between **two** Thikrs, Islaam is between **two** swords and sin is between **two** Fardhs."*

- "Thikr between two Thikrs" – The remembrance of Allaah Ta`ala by the slave is dependant upon two things; firstly, Allaah Ta`ala must grant him Taufeeq to

make Thikr and after he has made the Thikr, Allaah Ta`ala remembers the servant together with granting him forgivingness. Hence it is as though before and after the Thikr of the servant, Allaah Ta`ala remembers him.

- "Islaam is between two swords" – If the non-Muslim does not accept Islaam of Jizya (tax), then Jihad will be declared upon him. Also, if a Muslim (may Allaah Ta`ala forbid), becomes murtadd, then his retribution will be the sword.
- "Sin lies between two Fardhs" – It is Fardh for the servant that he save himself from sin, and if he commits a sin, then Tawbah is Fardh upon him.

Shaitaan flees

"(I seek Allaah Ta`ala's protection) From the evil temptations of Khannaas (shaitaan)"

In commenting on this Aayat, Hadhrat Ibn Abbaas (radhiAllaahu anhu) said that shaitaan is meant here, since he lies to ambush us, close to the heart of every human. When man makes Thikr, then shaitaan moves away and when man forgets to make the Thikr of Allaah Ta`ala, then shaitaan starts his evil temptations.

The polish of the heart

Rasulullaah (sallAllaahu alaihi wasallam) said that everything has a shine and a polish and the polish of the heart is Thikr.

The dejection of shaitaan

Hadhrat Ebrahim Nakha`ee (rahmatullahi alaih) mentions, *"Whenever a person enters his home saying, 'Assalaamualaikum', shaitaan becomes dejected and says, 'It*

is now not possible for me to remain here.' And when the servant (of Allaah Ta`ala) recites: 'Bismillaah', before eating, then shaitaan says, 'There is no opportunity for me to remain here or partake of the food and drink.' Saying this he returns dejectedly."

From this it is clear that it is important to say *Assalaamualaikum* at the time of entering the home, and *Bismillaah* before eating.

Hadhrat Aishah (radhiAllaahu anhu) reports that Nabi (sallAllaahu alaihi wasallam) said that one must recite Bismillaah before commencing with meals and if one forgets then at the time of remembering, (even though it may in the middle of the meal), one should recite: *'Bismillaahi Wa Awwalohu Wa Akhiruhu'.*

Conflict between shaitaan and man

Faqeeh (rahmatullahi alaih) states that Abu Muhammad (rahmatullahi alaih) -- who was a student of Hadhrat Anas Bin Maalik (radhiAllaahu anhu) – said that Iblees (shaitaan) made the following request to Allaah Ta`ala, *"O Allaah! You have made a special and sanctified House for the worship of your servants (viz. the Musaajid). Have you made any such (special) home for me?"*
Allaah Ta`ala replied: *"Your home is the Hammaam (public bathrooms)."*
Iblees then said: *"Humans have Majaalis (gatherings), where is such a place for me?"*
Allaah Ta`ala replied, *"The bazaars."*
Iblees said, *"You have given them the Qur`aan (and other Divine Scriptures for the previous nations) to read, what is there for me?"*
Allaah Ta`ala replied, *"Poetry."*

Iblees said, *"An activity for humans is that they are able to speak to each other, what is my activity?"*
Allaah Ta`ala replied, *"Lies."*
Iblees said: *"Humans have been given the Athaan so that they may gather for Salaat. What is my Athaan?"*
Allaah Ta`ala replied, *"Playing music."*
Iblees said, *"You have sent prophets for humankind, what have you sent for me?"*
Allaah Ta`ala replied, *"For you are the fortune-tellers and soothsayers."*
Iblees said, *"Humans have been given Kitaabs. What kitaab is there for me?"*
Allaah Ta`ala replied, *"For you is tattoos."*
Iblees said, *"For the humans there are objects of target, what is there for me to target?"*
Allaah Ta`ala replied, *"Women are your targets."*
Iblees asked, *"There are many different types of food that are available for humans. What edibles are there for me?"*
Allaah Ta`ala replied, *"That food whereupon Bismillaah was not recited."*

Remember these five

Someone once came to Hadhrat Fudhail Bin Iyaadh (rahmatullahi alaih) and asked for advice. Hadhrat Fudhail (rahmatullahi alaih) replied, *"I will advise you about five things. Remember them well:*

1. *Whatever condition or situation befalls you, just think that it is all from Allaah Ta`ala. (So that people do not chastise you).*
2. *Safeguard your tongue (So that people may be saved from your evil and you from the punishment of Allaah Ta`ala).*
3. *Have firm faith (Yaqeen) in your Rabb's Promise of sustenance (So that you may become a believer).*

4. *Occupy yourself in the preparation for death (lest you die in a state of unpreparedness).*
5. *Increase your remembrance of Allaah Ta`ala. (So that you may be saved from all types of calamities and afflictions).”*

What then is the benefit in this work?

Hadhrat Ebrahim Bin Ad`ham (rahmatullahi alaih) once saw someone preoccupied in some worldly activity. He said to him, *“Do you have any anticipation of reward in this (task that you are doing)?”* The person replied, “No.” Ebrahim (rahmatullahi alaih) then said, *“Do you hope to be saved from Divine punishment owing to this work that you are doing?”* The person replied in the negative, whereupon Hadhrat Ebrahim (rahmatullahi alaih) said, *“What then is the benefit in this work, which there is no anticipation of reward (in its execution) or hope in its saving you from the divine punishment? Hence engage in the remembrance of Allaah Ta`ala.”*

The blessing of remembering of Allaah Ta`ala

Hadhrat Ka`ab Ahbaar (radhiAllaahu anhu) said, “I have seen in one Divine Scripture, wherein Allaah Ta`ala said: ‘He who does not get the opportunity of making dua owing to his preoccupation in Thikr, I will grant him more than those who make dua.”

The Noor (celestial light) of Thikr

Hadhrat Fudhail Bin Iyaadh (rahmatullahi alaih) said, *“Those homes in which the Thikr of Allaah Ta`ala is made, shine forth to the angels in the heavens just as the stars or a lamp shines out in a dark night.”* (Those homes wherein the Thikr of Allaah Ta`ala is not made remain dark and lifeless).

Recognition of the beloved and hated servants

Hadhrat Moosa (alaihi salaam) once asked Allaah Ta`ala how a beloved and a hated servant of His can be recognised. Allaah Ta`ala replied, *"There are **two** signs of the beloved servants and there are also **two** for the hated ones. The **two** signs of the beloved servants of Allaah Ta`ala are:*

1. *I grant them the Taufeeq to make My Thikr, so that when they make my Thikr, then I remember them amongst My angels.*
2. *I safeguard them from engaging in My disobedience, so that they may be saved from punishment.*

The two signs of the hated ones are:

1. *I make then forget my Thikr.*
2. *I embroil them in desires and aspirations, so that they warrant My punishment."*

The effects of Bismillaah

Abul Maleeh (rahmatullahi alaih) relates from his father that a Sahaabi was once mounted behind Nabi (sallAllaahu alaihi wasallam) on a horse, when the horse began to rear. The words: 'Shaitaan be destroyed and annihilated', slipped from the Sahaabi's mouth.

Nabi (sallAllaahu alaihi wasallam) said, *"Do not utter such words, because it makes him become bloated. Say Bismillaah, because (by saying this) he becomes so degraded and debased that he shrinks to the size of a fly."*

Blessings of a gathering

Hadhrat Naaf`i Bin Jabeerah (radhiAllaahu anhu) says that Nabi (sallAllaahu alaihi wasallam) said that the following dua is a compensation for a gathering:

"O Allaah Ta`ala, You are Pure and worthy of praises.
I bear witness that there is no one worthy of worship but You.
I seek pardon from You and repent unto You."

If the gathering was one where Allaah Ta`ala's Name was mentioned, then this dua becomes like a seal on it, in that on the Day of Qiyaamah, it will act as a testimony of it. If the gathering was a vain and useless one, then this dua will compensate for the sins of it.

The reality of Thikr and its categories

Faqeeh (rahmatullahi alaih) states: *"Thikr is the highest form of Ibaadat, since for all Ibaadaat Allaah Ta`ala has stipulated time and duration. Regarding Thikr, He mentions: 'O you who believe, remember Allaah, with abundant Thikr.'"*

Every man has **four** conditions:

1. Obedience
2. Sin
3. Expansion (in conditions)
4. Constrained conditions.

If a person is obedient and submissive, then his Thikr will be that Allaah Ta`ala grant him more Taufeeq and acceptance in obedience.
And if a person is (May Allaah Ta`ala forbid) engaged in sin and disobedience, then his Thikr must be to make Tawbah for sins and he should ask for Taufeeq to become pious.

Similarly, if a person in endowed with excessive wealth and good conditions, then his Thikr is to increase in the Shukr (giving thanks) to Allaah Ta`ala.
And that person who is beset with difficulties, his Thikr will be Sabr (patience). (The benefits of Sabr are excessive).

Five specialities of Thikrullaah

There are five excellences (benefits) in Thikr:
1. The Pleasure of Allaah Ta`ala
2. An urge and desire are created for obedience
3. There is protection from shaitaan
4. The softening of heart takes place
5. There is strength to abstain from sins .

Ahaadith

Rasuiuilaah (sallAllaahu alaihi wasallam) said,

"When you pass by the gardens of Jannat then indulge therein." The Sahaabah-e-Kiraam (radhiAllaahu anhum) asked, *"What are the gardens of Jannat?"* Nabi (sallAllaahu alaihi wasallam) said, *"The gatherings of Thikr."* [Tirmidhi]

"There is no action which is executed by the slave (of Allaah Ta`ala), which will save him from the punishment of Allaah, more than Thikrullaah." [Tirmidhi]

"Indeed Allaah Ta`ala says, 'I am with that servant of Mine when he remembers Me in the movement of his lips.'" [Bukhari]

DUA

The five benefits of Taufeeq (good qualities)

Hadhrat Abu Hurairah (radhiAllaahu anhu) said, *"That person in whom five qualities are found will not be deprived of another five things.*

1. *That person in whom is found the Taufeeq for **Shukr**, he will definitely not be deprived of increase in blessings. "If you make Shukr, I will most certainly increase for you."*
2. *That person in whom is found the quality of **patience**, he will certainly not be deprived of Thawaab (reward). "Their reward will be without account."*
3. *That person who has the Taufeeq of making **Tawbah**, will most certainly not be deprived of acceptance. "And it is He Who accepts the Tawbah of His servants."*
4. *That person who is blessed with the Taufeeq of **Astaghfaar** (repentance) will certainly not be deprived of forgiveness. "Repent to your Rabb. Indeed He is the most forgiving."*
5. *That person who is blessed with the Taufeeq of **making dua**, will most certainly not be deprived of having them answered. "Make dua unto Me, I will answer you.""*

Someone added a **sixth** thing:

That person who has the Taufeeq of spending generously, he will certainly not be deprived of its reward. "And whatever you spend of anything, you will be rewarded for it."

If only no duas of ours were accepted in this world

Rasulullaah (sallAllaahu alaihi wasallam) said, *"Every dua of the Muslim is accepted, provided it is not sinful or he does not make a dua for the breaking of family ties. However, how the duas are accepted and granted are different. Either his desire is fulfilled in this world if this is conducive and to his benefit, or it is stored for him in the Aakhirah, or some calamity is warded off him in lieu of this dua, or a sin of his is forgiven."*

It is reported in one narration that on the Day of Qiyaamah, when Allaah Ta`ala extols to a person all the benefits and rewards of the duas that he had made, which had apparently seemed to him not to have been accepted in this world, then noting the excessive rewards and benefits in store for him there, this servant of Allaah Ta`ala will exclaim and wish that none of his duas were accepted in this world.

Like salt in the food

Hadhrat Abu Zarr Ghaffaari (radhiAllaahu anhu) said, *"Dua holds that likeness in Ibaadaat as does salt in food."*

Do not be hasty

Rasulullaah (sallAllaahu alaihi wasallam) said, *"A person continues to remain in goodness and bounties until such time that he does not become hasty."* The Sahaabah-e-Kiraam (radhiAllaahu anhum) asked what is the meaning of hasty. Nabi (sallAllaahu alaihi wasallam) replied, *"When a person makes this dua, 'I am continuously making dua and my duas are not being accepted. So many days have passed since making my dua and yet my duas have not been accepted.'"*

The firmness of faith (Yaqeen) in acceptance of duas

Hadhrat Hasan (radhiAllaahu anhu) says, *"I once went to visit Abu Uthmaan Mahdi whilst he was ill. Someone amongst us said, 'Abu Uthmaan make dua for us. You are ill and the dua of the ill are readily accepted.' He then lifted his hands and all of us followed suit. He praised Allaah Ta`ala and thereafter recited a few Aayaat of the Qur`aan-e-Paak and Durood Shareef. He made a dua and then said to us, 'Glad tidings, Allaah Ta`ala has accepted our dua.' I asked him how he knew this, whereupon he replied, 'Hasan! If you tell me something, then I would most certainly accept it as being fact. Allaah has given the surety of acceptance of duas, so why should I not accept this as a fact? It is stated in the Qur`aan, 'Ask of Me (Make dua to Me), I will answer you.'"*

When they all came out Hadhrat Hasan (radhiAllaahu anhu) said to the others, *"He is a better Faqeeh than me."*

The duas at the time of dawn

Hadhrat Moosa (alaihi salaam) asked Allaah Ta`ala, *"O Allaah, when are duas most readily accepted?"* Allaah Ta`ala replied: *"O Moosa, I am the Rabb and you are My slave. I accept duas whenever they are made."* Hadhrat Moosa (alaihi salaam) insisted on having a specific time (of the day) when duas are most readily accepted. Allaah Ta`ala replied, *"Make dua in the darkness of the night. It is the special time for acceptance of duas."*

Not worthy of dua

Hadhrat Rabia Adawiyyah (rahmatullahi alaiha) was on her way to the graveyard when on the way someone asked her to make dua for them. She said, *"May Allaah Ta`ala have mercy*

on you. Obey Allaah and make His Ibaadat, and then make dua. He accepts the dua of every person who is in distress."

To ask someone else to make dua for one is Masnoon and Mustahab. Hadhrat Rabia (rahmatullahi alaiha) had apparently given this person counsel to encourage that every person is worthy of making dua. It is not a good trait to have trust and reliance only on the duas of others and not to make dua oneself.

The seven barriers against the acceptance of duas

Someone told a pious person, *"Our duas are not being accepted, although Allaah Ta`ala had given the assurance of acceptance of duas.*" He replied that there are seven things which prevent the duas from ascending into the heavens. The questioner asked, *"What are those seven things?"*
The pious person replied:

1. *"You have displeased Allaah Ta`ala and are not making any effort to please Him by abandoning the evils ways and adopting good ones.*
2. *You recite the Qur`aan Majeed, but make no effort to understand it or contemplate its meanings nor to practise it. (How then can you complain that your duas are not being accepted?)*
3. *You claim servitude to Allaah Ta`ala, but you do not conduct yourself as a servant. (A servant is one who adheres to and obeys the orders of his master at all times).*
4. *You claim to be lovers and Ummatis of Nabi (sallAllaahu alaihi wasallam), but you carry out such practices as his enemies would. (This is a strange claim of love).*
5. *Your lips utter that this world, in the Sight of Allaah Ta`ala, is not even worth the value of a wing of a*

mosquito, but your hearts speak the opposite. That is, you understand this world to be the place of ease and comfort.

6. *Your lips make Tawbah, and claim that this world is despicable and debased, but your actions and preoccupations in this world give the impression that you will remain here forever.*
7. *You say that the Aakhirah is much better than this world, but you make no effort to attain the Aakhirah, whereas you made the day and night one, in your efforts in this world. There is thus much discrepancy between your words and your actions)."*

Save yourself from Haraam and your duas will be accepted

Hadhrat Sa`ad Bin Abi Waqqaas (radhiAllaahu anhu) once complained to Nabi (sallAllaahu alaihi wasallam) that he makes dua but they are not accepted. Nabi (sallAllaahu alaihi wasallam) replied, *"Abstain from Haraam wealth, because that person in whose stomach, even a **single** morsel of Haraam enters, will be deprived of acceptance of duas for forty days."* (What then is the fate of those whose entire occupation is Haraam?)
Also, the one making dua should not be hasty. Allaah accepts the dua of every person who makes dua. The duas of some are accepted immediately and that of others, after some time. The acceptance of the duas of some will be seen only on the Day of Qiyaamah.

Hadhrat Moosa (alaihi salaam) made a dua for destruction for Fir`oan. Hadhrat Haroon (alaihi salaam) said Aameen to this dua and Allaah Ta`ala informed them almost immediately that their dua was accepted. However, in spite of this, the effects of this dua were seen only after forty years. (Only forty years

after this dua was made by Hadhrat Moosa (alaihi salaam) was Fir`oan eventually drowned in the sea).

There is no goodness in four

A pious person said, *"There is no goodness in four (types of) people:*

1. *The one who hardly ever recites Durood and Salaam*
2. *The one who does not reply to the Athaan*
3. *One who does not assist another in the executing a good action (even though he does not request assistance).*
4. *The one who does not make dua for himself and all the Believers after the Salaats."*

The remedy of the heart

Abdullaah Antaaki (rahmatullahi alaih) said, *"The remedy of the heart lies in five things:*

1. *Companionship of the pious*
2. *Tilaawat of the Qur`aan Majeed*
3. *Abstenting from Haraam wealth*
4. *To awaken in the last portion of the night to perform Tahajjud*
5. *To make dua with humility at the time of Subh Saadiq (dawn).*

Concise duas

"O Allaah, I ask of You guidance, piety, chastity and independence."

"O Allaah, indeed I ask of You health, chastity, trustworthiness, good character and contentment at Qadr (predestination)."

TASBEEHAAT

Easy reckoning and most beloved two sentences

Rasuiuilaah (sallAllaahu alaihi wasallam) said, *"There are two sentences which are very light on the tongue, very weighty on the scales (of deeds in the Aakhirah) and extremely beloved to Allaah Ta`ala – Subhaanallaahi Wa Bihamdihi* and *Subhaanallaahil A`zeem"*

Shield from The Fire

Khalid Bin Imraan (radhiAllaahu anhu) said that once Nabi (sallAllaahu alaihi wasallam) said to a tribe that they take their shields. They asked, *"Is there any enemy that is coming?"* Nabi (sallAllaahu alaihi wasallam) replied, *"No, in fact it is for safety against The Fire."*
They asked what was the shield for safety against The Fire, whereupon Nabi (sallAllaahu alaihi wasallam) said*, "Allaah is Most Pure and all praises are for Him. There is no deity but Allaah and Allaah is the Greatest. There is no power or strength except from Allaah, Most High, Most Honoured."*

These words will serve as a shield against The Fire of Jahannum on the Day of Qiyaamah and it will take the reciter into Jannat. This Kalimah will remain ahead of its reciter on the Day of Qiyaamah.

The 'construction' of the third Kalimah

Hadhrat Ibn Abbaas (radhiAllaahu anhu) reports that when Allaah Ta`ala created the Arsh (Divine Throne), He instructed the angels to lift it. The angels found the Arsh to be extremely weighty and could not carry it. They were told to recite *Subhaanallaah* and immediately upon reciting this, they could lift it. The angels continued reciting this Kalimah, until the time of Hadhrat Aadam's (alaihi salaam) creation. When Hadhrat Aadam (alaihi salaam) sneezed, he was told to say *Alhamdulillah.* In reply, Allaah Ta`ala said: *Yarhamukallaah Wa Lihaaza Khalaqtuka* (May Allaah have mercy upon you and for this reason you have been created).

When the angels heard these words, they also began hymning these words and added it to *Subhaanallaah.*

At the time of the Nubuwwat of Hadhrat Nooh (alaihi salaam), since the nation had taken up the worshipping of idols, Allaah Ta`ala ordered him to teach the people *Laa Ilaaha Illallaahu,* as a means of combating their polytheistic beliefs. The angels thereafter also added these words to their recital, until the era of Hadhrat Ebrahim (alaihi salaam). On the occasion of Hadhrat Ebrahim's (alaihi salaam) placing Hadhrat Ismail (alaihi salaam) down for the slaughter, Allaah Ta`ala sent Hadhrat Jibraeel (alaihi salaam) with the ram from Jannat and ordered him to place it in exchange for Hadhrat Ismail (alaihi salaam). At the occurrence of this, Hadhrat Ebrahim (alaihi salaam) exclaimed: *Allaahu Akbar!*

The angels, upon hearing this also added it to their recital, which now read as *Subhaanallaahi Wal Hamdulillahi Wa Laa Ilaaha Illallaahu Wallaahu Akbar.*

When Hadhrat Jibraeel (alaihi salaam) narrated this series of events to Nabi (sallAllaahu alaihi wasallam), he, in surprise and wonderment, exclaimed, *Laa Howla Walaa Quwwata Illah Billaahil Ali`yil A`zeem.* Hadhrat Jibraeel (alaihi salaam) then

said that these words of Nabi (sallAllaahu alaihi wasallam) will be added to the rest of the Kalimah:

Subhaanallaahi Wal Hamdulillahi Wa Laa Ilaaha Illallaahu Wallaahu Akbar Wa Laa Howla Walaa Quwwata Illah Billaahil Ali`yil A`zeem.

This is called the third Kalimah. There are numerous benefits narrated in the Ahaadith for the recital of this Kalimah. The angels hymned these various parts with great reverance and esteem. We deprive ourselves because of our carelessness in not giving it the due respect and honour. One should at least recite it once in the morning and evening.

Imaan is a sign of love for Allaah

Hadhrat Ibn Mas`ood (radhiAllaahu anhu) said that just as Allaah Ta`ala had distributed sustenance among mankind, so too has He distributed good character. Wealth and material possessions are distributed amongst the believers and unbelievers, whereas Imaan is given only to the beloved believers.

Hence that person who is unable to donate charity, participate in Jihaad nor to engage in excessive Ibaadaat (one who due to poverty cannot give charity or due to weakness cannot participate in Jihaad or due to ill health cannot perform excessive Ibaadaat), should recite this third Kalimah in abundance.

Nabi (sallAllaahu alaihi wasallam) said that this Kalimah is more beloved to him than the entire world and all its blessings. He also said that this is the best of speech.

DUROOD SHAREEF

Glad tidings

Muhammad Bin Abdur Rahmaan (rahmatullahi alaih) reports that Rasulullaah (sallAllaahu alaihi wasallam) said, *"After my demise, whosoever sends Salaam to me, Hadhrat Jibraeel (alaihi salaam) conveys this to me by taking the name of the reciter. In reply I will say, 'Wa A`layhis Salaam Wa Rahmatullaahi Wa Barakaatuhu'."*

If anyone conveys the Salaam of another, then the recipient (of the salaam) should reply in one of the following ways:

- A`laika Wa Alaihi Salaam --- If the sender and the conveyer are both male
- A`laiki Wa Alaiha Salaam --- If the sender and conveyer are both female
- A`laika Wa Alaiha Salaam --- If the sender is female and the conveyer is male
- A`laiki Wa Alaihi Salaam --- If the sender is male and the conveyer is female

[Note: In the above, the 'conveyer' refers to the 'messenger' of the Salaam]

Durood and dua

Hadhrat Umar (radhiAllaahu anhu) stated, *"I was taught that a dua is suspended between the heavens and the earth if it is made without Durood."*

Four things of oppression

Abu Burda (rahmatullahi alaih) reports via his father (radhiAllaahu anhu), that Nabi (sallAllaahu alaihi wasallam) said that four things are (regarded as) oppression:

1. To stand and urinate
2. To wipe off the forehead prior to completing the Salaat (If sand etc. attaches itselt to one's forehead during Sajdah, then it should be wiped off only after making Salaam).
3. Not replying to the Athaan
4. Not reciting Durood upon hearing the blessed name of Nabi (sallAllaahu alaihi wasallam).

Durood and the forgiveness of sins

Hadhrat Abu Hurairah (radhiAllaahu anhu) states that Nabi (sallAllaahu alaihi wasallam) said, *"O People, continue sending Durood to me. It is a means of your sins being forgiven. Ask for Wasilah for me."*
Someone asked, *"What is Wasilah?"*
Nabi (sallAllaahu alaihi wasallam) replied, *"It is the highest pinnacle of Jannat, which will be occupied by one person, and I have hope that that person will be me."*

LAA ILAAHA ILLALLAAHU MUHAMMADUR RASULULLAAH

The weight of Kalimah Shahaadat

Hadhrat Amar Bin `Aas (radhiAllaahu anhu) reports from Nabi (sallAllaahu alaihi wasallam) that on the Day of Qiyaamah a person will be brought close to the Scales of Deeds. Ninety-nine books of his sins will be placed on the one pan of the Scale (each one of these record books will stretch as far as

the eye can see). Thereafter a small paper will be placed on the other pan of the Scale. This little paper will turn out to be weightier than the 99 record-books on the other side. On this paper will be written:
Ash hadu Alla Ilaaha Illallaahu Wa Ash-hadu Anna Muhammadur Rasuiuilaah.

The commentary of one Aayat

Hadhrat Ataa Bin Rabaah (rahmatullahi alaih) enquired about the Tafseer of the Aayat *"Ghaafiriz Zanbi Wa Qaabilittawbi Shadeedil `Iqaab"*, from Hadhrat Ibn Abbaas (radhiAllaahu anhu).
He replied: *"Ghaafiriz Zanbi (The One Who forgives sins) of those who recite: 'Laa Ilaaha Illallaahu'. Wa Qaabilittawbi (The One Who Accepts Tawbah) of those who recite: 'Laa Ilaaha Illallaahu'. Shadeedil `Iqaab (The One Who metes out severe punishment) to those who do not recite 'Laa Ilaaha Illallaahu'."*

The passport to Jannat

Hadhrat Anas Bin Maalik (radhiAllaahu anhu) reported that Nabi (sallAllaahu alaihi wasallam) said, *"When Jibraeel ((alaihi salaam) came to reveal the following Aayat to me, 'On the Day when the earth will be changed into another earth and sky. Everyone will be brought to stand in front of Allaah, The One, The Subduer", I asked him, 'Jibraeel, what will be the condition of the people on the Day of Qiyaamah?'"*

He replied, *"O Rasuiuilaah (sallAllaahu alaihi wasallam)! On that Day all the people will be gathered on a plain barren ground, whereupon no evil had taken place. Jahannum will be roaring at its height. The angels will cling onto the Arsh and each angel will say, 'O Allaah, besides my liberation, I ask for none else.' On that Day the mountains will become like*

cotton-flakes and melt out of fear of Jahannum. Jahannum will be summoned forth and it will be in full fury. Seventy thousand angels will be holding its reins, (Jahannum will have seventy thousand reins and there will be seventy thousand angels holding each rein. Jahannum will be placed in front of Allaah Ta`ala. Jahannum will be ordered to speak what it wishes. It will say, 'Besides You, there is no deity. I take an oath on Your Honour and Grandeur. Today I will take retribution of all those who ate Your food and worshipped another besides You. None will be able to pass over me (without my seizing him), except that person who has the passport.'

Rasulullaah (sallAllaahu alaihi wasallam) asked Hadhrat Jibraeel (alaihi salaam) what the passport will be. He replied, *"O Rasulullaah (sallAllaahu alaihi wasallam)! May you be blessed. Your Ummat will have that passport. The passport will be:*

'Ash hadu Alla Ilaaha Illallaahu Wa Ash-hadu Anna Muhammadur Rasulullaah.'"

Give consolation at the time of death

Rasulullaah (sallAllaahu alaihi wasallam) ordered that we should present ourselves at the side of the dying person and make talqeen of (continuously recite) Kalimah Tayyibah and give the glad tidings of Jannat. No discouraging and bleak speech should be made. This is a very trying time, and even the most learned and forbearing person fears this occasion. At the time of one departing from this world and one's close acquaintances, shaitaan comes very close and makes an attempt at misleading the dying person.

The dying person should not be instructed to recite the Kalimah, for he may refuse to say it (because of the severity of the moment). One should sit close to the dying person and recite the Kalimah in such a tone that he may be able to hear.

The price for Jannat

Hadhrat Hasan Basri (rahmatullahi alaih) said, *"'Laa Ilaaha Illallaahu' is the price for Jannat."*
A similar statement was also reported by Nabi (sallAllaahu alaihi wasallam).

Hadhrat Abu Hurairah (radhiAllaahu anhu) enquired of Nabi (sallAllaahu alaihi wasallam), *"Who will be worthy of your intercession?"*
Nabi (sallAllaahu alaihi wasallam) replied, *"Recite the Kalimah! When the Ahle Imaan will be taken out of Jahannum by virtue of this Kalimah, the kuffaar will wish they had recited this Kalimah also in this world."*

Why are you grieved?

Once Hadhrat Jibraeel (alaihi salaam) came in the presence of Nabi (sallAllaahu alaihi wasallam) and conveyed Allaah Ta`ala's Salaams to him. He said that Allaah Ta`ala is enquiring about the reason for Nabi's (sallAllaahu alaihi wasallam) grief. Nabi (sallAllaahu alaihi wasallam) said, *"O Jibraeel! I am grieved and worried about my Ummat. I am not aware how they will fare on the Day of Qiyaamah?"*

Jibraeel (alaihi salaam) asked, *"(Are you concerned about) The Muslims or the kuffaar?"*
Nabi (sallAllaahu alaihi wasallam) replied, *"The Muslims."*
Hadhrat Jibraeel (alaihi salaam) took hold of Nabi's (sallAllaahu alaihi wasallam) hand and led him to a grave in the graveyard of Bani Salmar. He struck the grave with his right hand and said, *"Stand up! With the permission of Allaah."*

A person stood up from the grave and his face was glowing. His lips were hymning, *"Laa Ilaaha Illallaahu Muhammadur*

Rasulullaah (sallAllaahu alaihi wasallam). Alhamdulillahi Rabbil A`lameen."

Hadhrat Jibraeel (alaihi salaam) ordered him to return to his grave and he did. He went to another grave and struck it with his left hand and said: *"Stand up! By the permission of Allaah."* A person whose face was blackened stood up from the grave and he was saying, *"Woe, regret! Woe, shame! (Be on me)"*
He was told to return and he returned into the grave.

Hadhrat Jibraeel (alaihi salaam) then said: *"On the Day of Qiyaamah, the people of Imaan will arise like this from their graves reciting the Kalimah."*
It is for this reason people are instructed, *"Make Talqeen of your dying with Laa Ilaaha Illallaahu."*

This Kalimah washes away sins.

Instil and mature your Yaqeen

During the time of Hadhrat Moosa (alaihi salaam) two men had passed away. The one was a famous pious person and the other a *faasiq* (transgressor). Hadhrat Moosa (alaihi salaam) was informed through Wahi that the pious person was in Jahannum and the *faasiq* in Jannat.
Hadhrat Moosa (alaihi salaam) was perplexed at this information and in order to investigate the situation, he first visited the wife of the pious person, and enquired about his life. The wife said, *"All of you are aware that he was pious and passed his time in Ibaadat."*
Hadhrat Moosa (alaihi salaam) asked the wife to dilate on any special trait of her deceased husband. The wife replied, *"At nights, he would lie on the bed and say: 'The Deen of Moosa is a very blessed thing for us, if it is true."*

Hadhrat Moosa (alaihi salaam) visited the wife of the *faasiq* and she said: *"Who does not know that he (my late husband) was a faasiq and faajir. Nevertheless, at nights he would lie in bed and mostly utter: 'Laa Ilaaha Illallaahu Wal Hamdu Lillaahi ala Maa Jaa a Moosa(There is no deity but Allaah. And all praise is for Allaah for that which Moosa had come with).'"*

He had no doubt about of truth in the Deen of Hadhrat Moosa (alaihi salaam). This *Yaqeen* (firm faith) enabled him to be in Jannat. From this we learn that in addition to the recital of the Kalimah one has to have firm faith in its content. If there is no *Yaqeen*, then the recital thereof day and night is of no avail. If one recites it just once with firm conviction, and if death has to overtake one, then it will be a means of one entering Jannat.

"He who recites 'Laa Ilaaha Illallaahu' will enter Jannat."

The best speech

Hadhrat Moosa (alaihi salaam) was saved and Fir`oan was drowned. Hadhrat Moosa (alaihi salaam) requested that Allaah Ta`ala show him some special Kalimah as Shukr for being saved. Allaah Ta`ala told him to recite "Laa Ilaaha Illallaahu"

Hadhrat Moosa (alaihi salaam) said, *"Everyone recites this."*

Allaah Ta`ala told him, *"Moosa! If the earth and heavens were placed on one pan of the Scale and this Kalimah on the other, then this Kalimah will outweigh all."*

NOTE:

Faqeeh (rahmatullahi alaih) says, *"It is imperative that we recite the Kalimah day and night, with this hope that our Imaan is not snatched away.*

Also, as far as possible, we should abstain from sins. There are times when a person may have spent his entire life in Imaan and in the last lap of his life he is deprived of it. This is

a point worth considering deeply. What greater calamity and disaster can there be than a person who spent his entire life with his name listed with the believers and just before he dies, his name is added to the non-believers and he is flung into Jahannum?" MAY ALLAAH TA`ALA SAVE US FROM THIS!

It is not surprising or astonishing if someone who exits from a temple or church, is entered into Jahannum. It is indeed a matter of great concern, sorrow and sadness when a person who exits from a Musjid is entered into Jahannum. (There are times when man considers some things as being trivial and insignificant, whereas these may be the very things which cause his downfall and destruction). A person laid his hands on the wealth of another and spent it. He has the intention of replacing it or seeking pardon for it, but before he can do any of this, he departs from the world. A man issues three talaaqs to his wife in the state of anger, and after he regains his senses, he realises his folly and that the house is barren and the children are shattered. In this state, he keeps his wife or acquires some bogus fatwa (legalising her for him), and in this despicable and Haraam condition, he passes his entire life. There are times, when such situations bring about the loss of one's Imaan. MAY ALLAAH TA`ALA SAVE US FROM SUCH SITUATIONS!

There is no certainty about the time of one's death, it may arrive at any second. Appreciate and regard every second of life as being invaluable. Life is extremely short. To destroy it will warrant only anguish upon anguish."

There is no stopping these three

Hadhrat Mujaahid (rahmatullahi alaih) said, *"There are three things which cannot be prevented from reaching Allaah Ta`ala (i.e. nothing can prevent their acceptance):*

1. *Testifying of Laa Ilaaha Illallaahu*
2. *That dua which is made with certainty of it being accepted*
3. *The dua of the father for his children, and the curse of the oppressed for the oppressor.*

Seven signs of honour

Faqeeh (rahmatullahi alaih) quotes the statement of some pious person which mention seven things which if anyone sincerely believes in, will guarantee that the person will be honoured by Allaah Ta`ala and the angels. His sins will also be forgiven, even if they may be as much as the foam in the oceans. This person will also taste the sweetness of Imaan. His life and death will both be excellent. The seven things are:

1. Recital of “Bismillaah” before commencing any work
2. Recital of “Alhamdulillaah” upon completion of any work
3. Recital of “Astaghfirullaah” immediately after committing any sin or useless, vain task
4. Recital of “Insha-Allaah Ta`ala” if one speaks of anything of the future
5. Recital of “Laa Howla Wa Laa Quwwata Ilia Billaah Hil Aliyil Azeem” if one perceives any distasteful action
6. Recital of “Inna Lillaahi Wa Inna Ilaihi Raji`oon” upon the occurrence of any calamity
7. Continuous recital of “Kalimah Tauheed”

The importance of one’s last moments

Rasulullaah (sallAllaahu alaihi wasallam) said, *“He whose last words in the world are ‘Laa Ilaaha Illallaahu’ will enter Jannat.”*

The advice of Hadhrat Nooh (alaihi salaam)

Hadhrat Nooh (alaihi salaam) said to his son, *"I will advise you about two things and prevent you from two things:*

1. *Have firm faith that Allaah Ta`ala is One and He has no partner (this Yaqeen and the Kalimah which testifies to it, are more weightier than the whole world and whatever it contains).*
2. *Together with the Kalimah-e-Tauheed, recite Subhaanallaah Wal hamdulillaah. (This is the Wazifah (regular practice) of the angels and the dua of man. Through the virtue of this dua sustenance is granted).*
3. *Abstain from Shirk (polytheism) to the utmost (because Jannat is Haraam for the polytheist).*
4. *Stay far away from pride and haughtiness (because the person who has even a mustard-seed grain's weight of pride in him, will not enter Jannat.)"*

FORTY AHAADITH

Rasuiuilaah (sallAllaahu alaihi wasallam) said,

1. *"The key to Jannat is testifying of 'Laa Ilaaha Illallaahu' " [Ahmad]*
2. *"He whose last words are 'Laa Ilaaha Illallaahu' will enter into Jannat" [Abu Dawood]*
3. *"Between the servant and kufr is the omission of Salaat." [Muslim]*
4. *He who performs the two cold Salaats (Fajr and Esha) will enter into Jannat." [Bukhari/Muslim]*
5. *"The best amongst you is he who learns the Qur`aan and teaches it." [Bukhari]*
6. *"Every good act is Sadaqah." [Bukhari/Muslim]*
7. *"Your Jihaad (O women) is Hajj" [Bukhari/Muslim]*
8. *"Modesty is wholly the best." [Ibid.]*

9. “The gift for a believer is death.” [Baihaqi]
10. “The one who severs family ties will not enter Jannat.” [Bukharı]
11. Swearing a Muslim is ‘Fisq’ and to fight with him is ‘kufr.’ ” [Bukhari]
12. “The one who carries tales will not enter Jannat.” [Bukhari]
13. “A good word is ‘Sadaqah.’ ” [Bukharı]
14. “Do not ask in the Name of Allaah, except Jannat.” [Abu Dawood]
15. “The death of a traveller is Shahaadat.” [Ibn Maajah]
16. “Do not become angry.” [Bukhari]
17. “Do not falsely escalate price.” [Bukhari]
18. “Do not eat with the left hand.” [Bukhari/Muslim]
19. “This world is a prison for the believer and Jannat for the kaafir.” [Muslim]
20. “Good thoughts (about others) is among good Ibaadat.” [Abu Dawood]
21. “Treat people according to their status.” [Abu Dawood]
22. “The two of them (your parents) are your Jannat or Jahannum.” [Ibn Maajah]
23. “The best spice is salt.” [Ibn Maajah]
24. “He who imitates a nation is amongst them.” [Abu Dawood]
25. “He who remains silent is successful.” [Tirmidhı]
26. He who sees me in a dream has indeed seen me.” [Bukhari/Muslim]
27. “Perform Witr just before Subh Saadiq.” [Ibid.]
28. “Oppression will be darkness on the Day of Qiyaamah.” [Ibid.]
29. “Indeed the best among you is the one with the best character.” [Ibid.]
30. “Do not eat whist relaxing (on a pillow etc.).” [Bukhari]
31. “He who does not ask of Allaah Ta`ala, Allaah Ta`ala becomes angry with him.” [Tirmidhi]

32. *"Allaah does not have mercy on the one who does not show mercy to people." [Bukhari]*
33. *"He for whom Allaah desires good, He grants him understanding in Deen." [Muslim]*
34. *"Never urinate in a hole." [Abu Dawood]*
35. *"Plague is the 'Shahaadat' of every Muslim." [Muslim]*
36. *"The two Rakaats of Fajr Salaat, are better than the whole world and whatever it contains." [Muslim]*
37. *"Eat of Sehri, because Sehri is blessed food." [Bukhari/Muslim]*
38. *"The one who initiates Salaam is saved from pride." [Baihaqi]*
39. *"He who is not thankful to people is not thankful to Allaah." [Tirmidhi]*
40. *"When any of you comes to Jumuah Salaat, he should take a bath." [Bukhari]*

The one who memorises forty Ahaadith will be resurrected with the Ulama and Nabi (sallAllaahu alaihi wasallam) will intercede on his behalf. [Hadith]

GARDENS OF THE DEVOUT - Part 3
(Edited version of 'TAMBEEHUL GHAFILEEN)

KNOWLEDGE

Virtues of the Qur`aan Majeed

Hadhrat Abdullah Bin Mas`ood (radhiallahu anhu) said that the Qur`aan Majeed is *Shaafi`, Mushaffi`, Maahil and Musaddiq.*

Shaafi` -- An Interceder
Mushaffi` -- One whose intercession is accepted

Maahil -- An arguer
Musaddiq – Testifier and verifier.

The Qur`aan Majeed will intercede and testify in favour of the one who recites and practises upon it, and its intercession will be accepted. It will argue and fight with the one who does not recite or practise upon it.

That servant will be successful in whose favour the Qur`aan Majeed intercedes and testifies, and he will enter Jannat. As for the person against whom the Qur`aan Majeed argues, he will be disgraced and will enter into Jahannum.

Recital of the Qur`aan Majeed and practising upon it
Hadhrat Abdur Rahmaan Bin Ubai Abzi (radhiallahu anhu) made a villager a governor over the Quriash. When Hadhrat Umar (radhiallahu anhu) enquired the reason for this, he replied, *"I have not seen anyone recite more Qur`aan Majeed than he."* Hadhrat Umar (radhiallahu anhu) was pleased and said, *"You have done well. Verily, Allaah Ta`ala elevates some owing to this Qur`aan Majeed and degrades others due to it."* The name of the person who was made governor of Makkah, was Naafi` Bin Abdil Harth.

Through the medium of the recital of the Qur`aan Majeed, Allaah Ta`ala has bestowed such honour and status on this person. From this we ascertain that even worldly honour and rank are achieved through the Barkat of the Qur`aan Majeed. Here is mentioned mere recital of Qur`aan Majeed, which is a secondary thing. The actual and true object of the Qur`aan Majeed is to practise upon it. Actually, with the Sahaabah (radhiallahu anhum), there was no such thing as recital without practice.

The tablecloth of Allaah Ta`ala
Hadhrat Abdullah Bin Mas`ood (radhiallahu anhu) said,

1. The Qur`aan Majeed is the tablecloth of Allaah Ta`ala. Partake of it as much as you can, for there is none to stop you.
2. The Qur`aan Majeed is the strong rope of Allaah Ta`ala. Hold onto it firmly and be saved from slipping.
3. The Qur`aan Majeed is the clear light. Acquire this light and save yourself from stumbling.
4. There is cure in the Qur`aan Majeed. Use this Scripture and it will save you from all illnesses.
5. The Qur`aan Majeed is an object of success. Make a concerted effort to recite it and practise upon it and you will be saved from Jahannum.
6. The Qur`aan Majeed is a treasure of knowledge. Loot it and plunder it as much as you desire , this treasure will never be depleted.

The road to Jannat
Hadhrat Abu Hurairah (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam) that:

1. That Muslim who removes some difficulty from a fellow Muslim brother in this world, Allaah Ta`ala will remove difficulty from him on the Day of Qiyaamah. (Do we still practise this nowadays?)

2. That person who releases someone from the constrained conditions in this world, Allaah Ta`ala will make easy for him his condition in this world and in the Aakhirah. (Then, there will be no question of worries.)
3. That person who assists his Muslim brother, Allaah Ta`ala will assist him. (What an easy prescription to solicit the aid of Allaah Ta`ala).
4. That person who treads a path towards inculcating and acquiring Deeni knowledge, Allaah Ta`ala will make the road to Jannat easy for him. (If only we can appreciate this fully.)
5. Those who gather in the Musjid to recite or listen to the Qur`aan Majeed, Allaah Ta`ala descends mercy and tranquillity upon them. (The angels surround them, and Allaah Ta`ala mentions them in the gathering of angels).

The preoccupation with this world, hankering after creature comforts and the greed for amassing wealth and possessions have deprived us today of all these bounties.

This is a disgrace to the Qur`aan Majeed

Hadhrat Abdullah Bin Amar Bin Aas (radhiallahu anhu) said, *"The person who recites the Qur`aan Majeed (practises upon it which is a precondition), it is as though he has filled his bosom with the effects of Nubuwwat and its blessings. However (the only difference is that) Wahi is not being revealed to him. The person who, after having acquired the Qur`aan Majeed, thinks that another bounty is better than it, has defiled the Qur`aan Majeed and has turned the tables around, in that he has made the best inferior and something inferior to be the best."*

It is inappropriate for the person who holds the Qur`aan Majeed in his bosom (a person who is a Haafiz ***and*** Aalim), to conduct himself as the ignorant folk do, like swearing, abusing, fighting, etc. This is below the dignity and honour of both the Qur`aan Majeed and the Haafiz.

Distinguishing factor

Hadhrat Abdullah Ibn Mas`ood (radhiallahu anhu) said, *"The person who brings Imaan in the Qur`aan Majeed, and who makes its Tilaawat, then it is appropriate that he engages himself in Ibaadat and Tilaawat during the nights when people are asleep. During the day, when the general masses are eating and drinking, then he should be fasting.*

When the indifferent and unconcerned people are involved in laughter, then he will be crying in fear of Allaah Ta`ala.

When people are 'exulting' in the bounties of the world, then he is drowned in humility and meekness."

The bearer of the Qur`aan Majeed is one who (often) cries, is sad, forbearing, self-composed and soft-natured. He is not an oppressor, indifferent, or a noisy character.

A hundred times reward

It is reported from Nabi (sallallahu alaihi wasallam) that the person who stands in Salaat and recites the Qur`aan Majeed will get a hundred times more reward (for every letter recited). If he sits (in Salaat) and recites it, he will get fifty times reward. Tilaawat made out of Salaat warrants ten times reward, and the one who listens to the recital gets one reward, for every letter recited (on the condition that he listens to it with the intention of reward). The person who recites the Qur`aan Majeed until the

end (that is, upon completion), will have one dua of his accepted, either immediately or after a while.

Nabi (sallallahu alaihi wasallam) said that only a Munaafiq would degrade and insult three types of persons:

1. An old Muslim,
2. A just ruler,
3. A bearer of the Qur`aan Majeed (a Haafiz Aalim).

It is apparent that it is necessary to respect and honour these three categories of persons. To degrade and insult them is a sign of Nifaaq (hypocrisy).

The assistance of the Qur`aan Majeed on the Plains of Resurrection

Hadhrat Abu Umaamah (radhiallahu anhu) said that Nabi (sallallahu alaihi wasallam) had continuously encouraged them to learn the Qur`aan Majeed and he had expounded on its virtues. Once he said that on the Plains of Resurrection, (when every person will be eagerly awaiting any sort of assistance), the Qur`aan Majeed will approach its reciter (Haafiz Aalim) in a very handsome and beautiful form, and stand by his side. And the following discussion will ensue:

Qur`aan Majeed: *"Do you know who I am?"*

The reciter of the Qur`aan Majeed: *"No, I do not recognise you. Please do identify yourself."*

Qur`aan Majeed: *"I am the one to whom you had shown so much honour and respect in the world. For my sake, you had remained awake at nights and recited me during the days."*

The reciter: *"Oh, so this handsome and beautiful form next to me is the Qur`aan Majeed."*

Then, this Qur`aan Majeed will take him (the reciter) close to Allaah Ta`ala, where he will receive numerous bounties. His hands will be made to wear bangles and his head a crown. His parents will be made to wear extremely beautiful clothing. They will be surprised to receive such beautiful clothing, which they are unworthy of. They will be told that this is because of your children whom you had taught (or sent to be taught) the Qur`aan Majeed (and they had recited and practised upon it).

Nabi (sallallahu alaihi wasallam) said that if one is not able to learn a major portion of the Qur`aan Majeed, then at least one should learn the two Surahs: *Surah Baqarah* and *Surah Aale Imraan*. These two Surahs will become like clouds and shade their reciter on the Day of Qiyaamah, and they will make a concerted effort to seek forgiveness on his behalf.

In learning these two Surahs, there is much Barkat and regret and remorse at leaving them out.

The dua of the angels for the recital of Qur`aan Majeed

Hadhrat Sa`ad Bin Abi Waqqaas (radhiallahu anhu) said, *"The angels make dua for the reciter of the Qur`aan Majeed, especially at the time of completion. If one completes the recital in the morning, then the angels make dua until the night and if one completes the recital at night, then until the morning, they continue to engage in dua for the reciter."*

It is for this reason that Hadhrat Abdullah Bin Mubaarak (rahmatullahi alaih) said, *"The angels love that in summer a person completes recital of Qur`aan Majeed in the morning and in winter at nights, so that they may get the opportunity to make longer dua."*
(In summer the days are longer and in winter the nights are longer)

An excellent example
Hadhrat Abu Moosa Ash`ari (radhiallahu anhu) reports that Nabi (sallallahu alaihi wasallam) said that the example of a believer who makes Tilaawat of the Qur`aan and who is a Muttaqqi (pious person), is like lemon, where both the fragrance and taste are most pleasant.
The example of the believer who does not make Tilaawat and is a Muttaqqi is like dates, where the taste is good, but the fragrance is non-existent.
The example of the believer who makes Tilaawat and is a Faasiq is like a flower, where the fragrance is good but the taste is bitter.
The example of the believer who does not make Tilaawat and is a Faasiq is like *hanzal (wild gourd)*, where there is no sign of any fragrance and the taste is also bitter.

Nabi (sallallahu alaihi wasallam) said that the sins of people are presented to him, and that the worst of sins is to learn the Qur`aan Majeed and to abandon it and to be indifferent towards it. [Waleed Bin Abdillaah]

The right of the Qur`aan Majeed
Hadhrat Imaam Abu Hanifah (rahmatullahi alaih) said that the person who had completed the recital of the Qur`aan Majeed twice in a year has fulfilled its right, because Hadhrat Jibraeel (alaihi salaam) used to listen to Nabi (sallallahu alaihi wasallam) recite it once a year, and in the last year of Nabi's (sallallahu alaihi wasallam) life, he listened to it twice. [Faqeeh Samarqandi (rahmatullahi alaih)]

The virtue of knowledge
Hadhrat Katheer Bin Qais (rahmatullahi alaih) reports that a person attended the gathering of Hadhrat Abu Darda (radhiallahu anhu) in Damascus, and said, *"I have come from Madinah Munawwarah to hear one Hadith."* Hadhrat Abu Darda (radhiallahu anhu) asked, *"Have you come only with that intention, or do you have any other work?"*
The man replied, *"No, I have no other work, only to listen to the one Hadith."*
Hadhrat Abu Darda (radhiallahu anhu) was pleased and said, *"Marhaban, marhaban, be blessed. Nabi (sallallahu alaihi wasallam) said that the person who undertakes a journey solely for acquiring knowledge (of Deen), the path to Jannat will be made easy for him. In honour and respect for such a traveller, the angels spread their wings beneath him, and the entire creation, between the heavens and earth, even the fish in the oceans, make dua for this person."*

It is reported in a Hadith that the similitude of the virtue of an Aalim over an Aabid (a person who is constantly engaged in Ibaadat) is like that of the fourteenth full moon over the rest of the stars. The Ulama are the heirs (deputies) of the Ambiyaa (alaihimus salaam), and the inheritance of the Ambiyaa (alaihimus salaam) is not gold and silver, it is knowledge.

Two greeds

Hadhrat Abdullah Bin Mas`ood (radhiallahu anhu) said that the greed of two persons will never be satisfied:

1. Seeker of knowledge
2. Seeker of the world

However, there is a difference of the heavens and the earth between these two. The first seeks knowledge (of Deen) for the pleasure of Allaah Ta`ala, thereby climbing and being elevated in stages, whilst the other is involved in worldly desires and love for the world, thereby falling disgracefully.

The first is higher and the second lower. The first is honoured and the second despised. The first is praiseworthy and the second accursed.

"Only the Ulama from amongst the servants of Allaah, fear Him."
"Nay! Verily men does transgress all bounds, because he sees himself self-sufficient."

Intellectual discussion

Allaamah Ibn Sireen (rahmatullahi alaih) once went to a Musjid in Basrah to perform Salaat, when he saw Hadhrat Aswad Bin Saree` (rahmatullahi alaih) sitting on one side of the Musjid, narrating stories of the pious, and a large contingent of Sufis were sitting and listening intently and with great concentration.

On the other end, was a group of Ulama and Fuqahaa who were engaged in an intellectual discussion. They were discussing various Masaa`il. Allaamah was undecided about with whom to sit, whether to pay attention to those involved in Thikr to gain some of their benefit, or to pay attention to the group of Ulama to reap some knowledgeable benefit. In this state of perplexity, he lift the Musjid without participating in any of the groups. That night in a dream he heard someone telling him, *"Had you participated in the Ilmi Majlis (gathering of Ulama), then you would have found Jibraeel (alaihi salaam).)* [Faqeeh (rahmatullahi alaih)]

The status of the Taalib-e-Ilm (seeker of knowledge)

Hadhrat Anas Bin Maalik (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam) that if you wish to see those people in this world whom Allaah Ta`ala had exonerated and freed from the Fire of Jahannum, then look at the Taalib-e-Ilm. Nabi (sallallahu alaihi wasallam) took an oath in the Name of Allaah Ta`ala and said that the Taalib-e-Ilm who goes to the door of any Aalim solely with the intention of acquiring some knowledge, for every step (he takes) and every letter (he earns), he will receive the reward of one year's Ibaadat, and a city will be built for him in Jannat. Wherever he sets foot, that portion of the earth makes dua for his forgiveness. Morning and evening, the angels make the following announcement for his forgiveness:

"These are Allaah Ta`ala's freed ones from the Fire."

When looking at the students of Deen of this day and age, it is possible that people may doubt this Hadith. If only the students of this era also turn out to be like those of the past.

One Mas`alah

Hadhrat Abu Darda (radhiallahu anhu) said that he prefers learning one Deeni Mas`alah to spending the entire night in Ibaadat.

Knowledge and practice

Hadhrat Ibn Mas`ood (radhiallahu anhu) mentioned on one occasion, *"People! In this time of ours, practice is more important than knowledge. A time will come when unfortunately knowledge (Ilm) will enjoy preference over practice."*

Nowadays, just as there are many books, pamphlets, posters, etc. we see around us, just as much practice is lacking in our societies.

Three beautiful practices

Hadhrat Abu Sa`eed Khudri (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam) that there are three practices which are most outstanding in this world:

1. Seeking of knowledge
2. Jihaad
3. Earning that is Halaal.

The seeker of knowledge is the *Habeebullaah (beloved of Allaah Ta`ala)*, the Mujaahid is *Waliullaah (friend of Allaah Ta`ala)* and the one who earns a Halaal livelihood is *Sadeequllaah (the friend of Allaah Ta`ala).*

The person who seeks knowledge is to Allaah Ta`ala like one who fasts during the day and engages in Ibaadat throughout the entire night. To learn one chapter of knowledge is better than acquiring gold equal to Mount Abu Qubais.
Knowledge is such a wonderful thing that even if a person, (Allaah Ta`ala forbid) while acquiring knowledge does not have the intention to acquire of the pleasure of Allaah Ta`ala, then too there is still hope that after having acquired knowledge, his knowledge will prevail over him and he will correct his intention later on.

Acquire knowledge until…

Someone asked Hadhrat Abdullah Bin Mubaarak (rahmatullahi alaih), *"Until when does one acquire knowledge?"*
He replied, *"Until ignorance becomes distasteful to you."*
Whilst Hadhrat Abdullah Bin Mubaarak (rahmatullahi alaih) was on his deathbed, a person sat at his bedside with pen and paper in hand. Someone said to him, *"Is this the time to write?"*
He replied, *"It is possible that even at this juncture, I may hear such a Mas`alah which I have not heard until now."*

The zealous address of Hadhrat Muaawiyah (radhiallahu anhu)

"O People! Acquire knowledge. The acquisition of knowledge is (like) good deeds; seeking it is Ibaadat; speaking about it is Tasbeeh and discussing it is Jihaad. It is Sadaqah for the ignorant to seek knowledge. To discuss knowledge with the Ahle Ilm is proximity to Allaah Ta`ala.
Knowledge is the road to Jannat. It is the companion in loneliness; the travel companion of the journey, company in solitude, it shows the way to ease and comfort; it comes in handy in times of calamities. It is the splendour in the company of friends

and a weapon against the enemy. It is the basis on which the Ulama become the leaders and guides of the people. The angels are desirous of their friendship. In order to attain Barkat, they (angels) make Musaafahah with him (seeker of knowledge) and as a welcome, they spread their wings beneath him. Every wet and dry thing makes dua of forgiveness for him; even the fish in the sea, insects in the ground and animals of prey in the jungles.

Knowledge removes one from the death of ignorance and imbues life into the hearts. It is the lamp in darkness and the strength of the weak. Through it, man reaches elevated and lofty stages in his world and Aakhirah. Researching knowledge is equal to Nafl fasts and speaking about it, is like Tahajjud. Through its acquisition, man learns about family ties and is able to differentiate between Halaal and Haraam. Knowledge is the Imaam (leader) and practice, the Muqtadi (follower). Only good and pious people acquire beneficial knowledge."

The heart-rending speech of Hadhrat Hasan Basri (rahmatullahi alaih)

"O people! Without doubt Jihaad is an important facet of the Deen and a most virtuous Ibaadat, but knowledge is even more virtuous and important. It is for this reason that when a person leaves home in search for knowledge, the angels spread their wings in salutation to him. The fish in the oceans, the wild animals in the jungles, the birds in the air, all of them make dua for him. Wherever possible, seek knowledge, it will imbibe the qualities of peace, dignity and forbearance. The Ustaad (teacher) and student (should) adopt a mutual approach of humility and modesty. The Ulama should not be proud amongst themselves. Do not make knowledge a means of arguing with the ignorant. Do not go with knowledge to the rulers. Do not oppress people with it, otherwise you will be counted amongst those oppressive and tyrannical Ulama who will be deserving of the punishment of Allaah Ta`ala and flung into Jahannum. Acquire such knowledge and in such a way where it forms no barrier against Ibaadat. Engage also in such Ibaadat which does not prevent you from acquiring knowledge. Do not become of those people who have adopted an independent attitude from knowledge and engage only in Ibaadat. Their continuous engagement in Ibaadat has made them so enervated and tired that they unsheathe their swords for the people. Had they acquired knowledge, then they would not have behaved in this fashion. The person who engages in Ibaadat without having sought knowledge is like one who has veered away from the correct path (walking he may be, but he has veered off the track and will find it difficult to reach the desired destination). The chances of such people to correct themsselves are slim. The fear and possibility of deviation and mischief are greater."

Someone asked, *"Hadhrat, from where have you acquired this (information) from?"* He replied, *"For this I have met 70 Badri Sahaabah (radhiallahu anhum) and travelled for 40 years."*

If only the Ulama of today heed such advices over and over again and take lesson therefrom.

How will knowledge be taken away?

Nabi (sallallahu alaihi wasallam) said that when Qiyaamah is near, knowledge will not be pursued directly. The Ulama will depart (from this world) and they will leave vacuums. The ignorant will take their places. People will make the ignorant ones their

leaders and muftis and they will follow them. The ignorant leaders themselves will show erroneous Masaa`il. They, themselves will be deviated and they will deviate others. [Abdullah Bin Amar Bin `Aas (radhiallahu anhu)]

From this we ascertain that Qiyaamah is extremely close . We see this prophecy being enacted to the letter, right before our eyes.

Knowledge is an Ibaadat
Hadhrat Ebrahim Nakha`ee (rahmatullahi alaih) said, *"The Aalim is continuously in Ibaadat."* Someone asked, *"How is that possible?"* He replied, *"The Aalim is continuously engaged in concern for teaching knowledge and he is careful not to mislead the masses by showing them an incorrect Mas`alah, such a concern is an excellent Ibaadat."*
Someone said, *"An Aalim is like a lamp. His knowledge sheds light for quite a distance in the darkness."*

Knowledge earns honour
Hadhrat Saalim Bin Jo`ad (rahmatullahi alaih) said, *"I was a slave. My master paid only three hundred Dirhams for me. Upon my release I opted for the trade in knowledge. The result of this was that within a few days (my status rose to such a degree) that the Khalifah of the time expressed his desire to come and meet me, and I refused."*

This is the honour acquired in this world. As for the honour and bounties in the Aakhirah, we cannot even imagine them.

The Barkat of knowledge
Hadhrat Saalih Mari (rahmatullahi alaih) said, *"I went to the Ameerul Mu`mineen for a certain need. He seated me in his place, out of respect. The following escaped from my tongue, involuntarily, 'Hadhrat Hasan (rahmatullahi alaih) spoke the truth.' The Ameerul Mu`mineen was surprised. He asked, 'What did he say?' I replied, 'He said that knowledge elevates the honour of the honoured and the stages of the people. This act of yours merely confirmed his statement. Otherwise where is the Ameerul Mu`mineen and where is Saalih Mari?'"*

Knowledge is however, better than ignorance
Someone told Hadhrat Abu Zarr Ghafaari (radhiallahu anhu, *"I have a great desire to acquire knowledge, but I am not acquiring it for fear that I may not be able to practise upon it."*
Hadhrat Abu Zarr (radhiallahu anhu) replied, *"Knowledge, in all instances, is better than ignorance."*

The same thing was said to Hadhrat Abu Darda (radhiallahu anhu), who commented, *"A person will be resurrected in the same condition he died. If at the time of death he was an Aalim, then he will be resurrected as an Aalim and if he was an ignorant person then he will be resurrected as one."*

It so happened that this questioner also met Hadhrat Abu Hurairah (radhiallahu anhu) and the same was said to him. Hadhrat Abu Hurairah (radhiallahu anhu) said, *"There*

is no more destructive thing for man than abandoning knowledge. Rasulullah (sallallahu alaihi wasallam) said that there is no better thing than knowledge of Deen. One Faqeeh (Aalim) is more severe on shaitaan than a thousand Aabids. Every building has a pillar and the pillar of Deen is knowledge."

Is knowledge more virtuous or wealth?

On this question, there was a difference of opinion amongst the Ulama of Basrah. Some opted for the view that wealth is more virtuous and others said that knowledge is. After much discussion and deliberation, they failed to reach a conclusion. In the end they decided to send a person as a representative to Hadhrat Ibn Abbaas (radhiallahu anhu). This person came to him and presented the case. Hadhrat Ibn Abbaas (radhiallahu anhu) said, *"Knowledge is better than wealth."* The messenger asked, *"If the people ask for proof, then what am I to present?"* He said, *"Not only one, but many proofs can be cited, for example:*

1. *Knowledge is the inheritance of the Ambiyaa (alaihimus salaam), and wealth is the inheritance of Fir`oan and his ilk.*
2. *Knowledge makes you, whilst wealth is to be earned*
3. *Knowledge (of the Deen) is acquired only by the beloved servants of Allaah Ta`ala, whereas wealth is given to both the beloved servants and also to the accursed. In fact, the accursed ones receive more wealth.*
4. *Knowledge increases as you spend of it, whereas wealth decreases, in fact is depleted.*
5. *The wealthy ones are forgotten after they pass away, whereas the Aalim (owing to his Deeni services) remains 'alive', even after his death.*
6. *Wealth will have to be accounted for on the Day of Qiyaamah – How it was earned? Where it was spent? Etc. Whereas the Aalim will have his stages raised for every bit of knowledge he had acquired and shared."*

This applies when the Aalim practises on his knowledge, otherwise he will also be called to account, and he will be asked why he did not practise on the knowledge which he had been bestowed with. Even if wealth was earned in the Halaal manner and spent correctly, yet, it will result in the delay of entrance into Jannat. When one has a great deal of goods, then the clearing at the Customs does take a while longer.

A similar narration was also reported from Hadhrat Ali (radhiallahu anhu).

Ulama-e-Khair (Ulama on Haqq) and Ulama-e-Soo (evil Ulama)

Hadhrat Anas Bin Maalik (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam) that the Ulama are the heirs and trustees of the Ambiyaa (alaihimus salaam) as long as they do not approach the kings and rulers of the world and become embroiled in acquiring world possessions. If the Ulama run after wealth and authority, then they are breaching the trust and being treacherous. Stay far away from such Ulama and keep them far away from you.

Who is an Aalim?

Hadhrat Abu Darda (radhiallahu anhu) said, *"That person who does not practise (on his knowledge) is not worthy of being called an Aalim. There is only one punishment for every evil of an ignorant person, but for the Aalim who does not practise there is seven times punishment for his evil. I do not have as much fear for being asked on the*

Day of Qiyaamah, 'How much knowledge have you learnt' as I have for the question: 'How much did you practise on your knowledge?'"

A reason for deprivation of knowledge

Hadhrat Abdullah Bin Salaam (radhiallahu anhu) asked Hadhrat Umar (radhiallahu anhu), *"Who are the Arbaab-e-Ilm (people of knowledge)?"*
Hadhrat Umar (radhiallahu anhu) replied, *"Those who practise on their knowledge."*
He was asked, *"What deprives one of knowledge?"*
He replied, *"Greed and avarice."*[Faqeeh (rahmatullahi alaih)]

Words of wisdom

Hadhrat Isaa (alaihi salaam) said, *"The blind reap no benefit from a lamp, whereas others may see with it." (Those who are blind in their hearts do not benefit from knowledge).*

"By placing a lamp on the roof of a dark house, the inside will not be illuminated." (What an excellent example of an Aalim without practice)

"Why do you speak about that knowledge, which you do not practice upon?" (This is disliked very much by Allaah Ta`ala)

"There are plentiful trees in this world, but not all of them bear fruit." (There are many Ulama, but not all are guides).

"There are many fruits, but all are not tasty." (There are many types of knowledge, but all are not beneficial).

Imaam Auzaa`ee (rahmatullahi alaih) said, *"By practice, knowledge increases."*

An excellent statement

Hadhrat Sahal Bin Abdullah (rahmatullahi alaih) said, *"All humans are dead except the Ulama. All Ulama are unconscious, except those who practise (on their knowledge). All those who practise (on their knowledge) are arrogant and conceited, except the sincere ones. The sword of risk and hazard hangs always above the heads of the sincere ones."*

Do not sit with every Aalim

A Buzrug mentioned, *"Do not sit with every Aalim. In fact, you should sit with that Aalim who calls you to five things away from five:*

1. *From Shirk to Yaqeen,*
2. *From pride and arrogance to humility,*
3. *From hatred and enmity to love and advice,*
4. *From boasting to sincerity,*
5. *From inclination and love of this world to abstinence."*

Some people have attributed this statement to Nabi (sallallahu alaihi wasallam). Allaah Ta`ala Knows best.

Knowledge alone, is not beneficial

Hadhrat Ali (radhiallahu anhu) said, *"Even an ignorant person hates an Aalim who does not practise, because he cannot reap any benefit from him. An Aalim who does not practise, does not benefit himself, nor does he benefit others, regardless of how much of knowledge he may possess.*

It has reached us that a person from the Bani Israeel had accumulated 80 boxes of Kitaabs. Allaah Ta`ala informed him, via the Prophet of the time, that there is no benefit in accumulating so many boxes of Kitaabs, until he practises the following three things:

1. *That he remove the love for this world from the heart, because this world is not the abode of the believer.*
2. *That he not associate with shaitaan, because he is not the friend of the believer,*
3. *That he not trouble the believers, because this is not the work of Allaah Ta`ala's friends."*

The greatest Aalim

Hadhrat Sufyaan Bin Uyainah (rahmatullahi alaih) said, *"Ignorance is a very evil thing. The greatest Aalim is the one who practises on his knowledge, even though he may have a little knowledge. The one who does not practise upon his knowledge is a Jaahil (ignorant one), regardless of what a big Aalim (how knowledgeable) he may be."*

Someone said, *"There is hope that seventy such sins of an ignorant person would be forgiven, whereas one such sin of a learned person would not."*

Three will be at a greater loss

A Buzrug mentioned, *"On the Day of Qiyaamah, three persons will be in the greatest state of regret and grief:*

1. *That master whose slave will enter into Jannat, because of his piety, whilst he (the master) will be going to Jahannum,*
2. *That wealthy person who has accumulated a great amount of wealth, but who had not fulfilled the rights of the wealth. After his death his heirs spend that money in the pleasure of Allaah Ta`ala and they are entered into Jannat, whilst he (the actual accumulator of the wealth) is in Jahannum.*
3. *That Aalim who did not practise on his knowledge, but who gave many advice and man lectures. The thousands of people who benefited from his discourses all enter into Jannat, whilst he enters Jahannum."* [May Allaah Ta`ala save us from being amongst these people!]

Who is a Faqeeh?

Someone mentioned the following in front of Hadhrat Hasan Basri (rahmatullahi alaih), *"The Fuqahaa said regarding this Mas`alah…"*
Hadhrat Hasan (rahmatullahi alaih) commented, *"Do you know who is called a Faqeeh? A Faqeeh is he who distances himself from this world and inclines towards the Hereafter. He always reflects upon his sins and is constantly engaged in Ibaadat."*

Totally correct
What a beautiful statement made by someone, *"When the Ulama accumulate Halaal wealth, then the masses will begin eating from doubtful wealth. And when the Ulama start accumulating doubtful wealth, then the masses indulge in Haraam wealth. And, Allaah Ta`ala forbid, when the Ulama begin eating from Haraam wealth, then the masses will begin inclining towards kufr."*

When the Ulama begin behaving like the wealthy and start accumulating and amassing wealth, then the masses think to themselves, that if the Ulama are running after wealth, then why should they remain behind. Then they become more immersed in amassing wealth, and they have no knowledge by to differentiate between Halaal and doubtful. When the Ulama take to amassing doubtful wealth, then the masses go one step further and they do not distinguish between Haraam and doubtful. And then when the Ulama become involved in Haraam wealth, (may Allaah Ta`ala forbid!) then the masses, thinking this to be Halaal, otherwise the Aalim will not do it, eventually end up in kufr, because to understand Haraam to be Halaal ***is*** kufr.

There are unique and exceptional cases where some unfortunate persons, having evil perceptions and opinions of such Ulama, leave the fold of Islaam. May Allaah Ta`ala save us all!

May Allaah Ta`ala grant goodness

Some pious persons have mentioned, *"That person who has acquired knowledge for four reasons will enter Jahannum: (May Allaah Ta`ala save us!)*

1. *In order to gloat with his own knowledge and to argue with and defeat the Ulama,*
2. *To become popular so that the masses follow him,*
3. *In order to argue with the ignorant masses,*
4. *To accumulate wealth, riches and power."*

Some have attributed this statement to Nabi (sallallahu alaihi wasallam). And Allaah Ta`ala knows best.

The status of knowledge
Hadhrat Faqeeh (rahmatullahi alaih) states, *"The initial stage of knowledge is silence; the second is reflection and contemplation; the third memorisation; the fourth practice; and the fifth propagation. Similarly, there are three categories of Ulama:*

1. *Aalim Billaah Wa Bi Amrillaah – The one who is aware of the necessities and the limits and who practises upon it whilst having fear for Allaah Ta`ala.*
2. *Aalim Billaah Wa Laa Bi Amrillaah – The one who fears Allaah Ta`ala and practises, but who is not fully aware of the Masaa`il.*
3. *Aalim Bi Amrillaah Laa Billaah –The one who is fully aware of the Masaa`il, but who has no fear of Allaah Ta`ala."*

The qualities of knowledge
The under-mentioned qualities are necessary for an Aalim [Faqeeh - rahmatullahi alaih]:

1. Sincerity: Without this, knowledge and practice are useless. That action which has no sincerity is devoid of reward.
2. Fear of Allaah Ta`ala: This is the basis of sincerity and action.
3. Advice: This is the object of knowledge, that a man practises himself and he advises and encourages others.
4. Mercy: This is the basis of advice and propagation. A person makes an effort to reform others through the medium of mercy.
5. Patience and forbearance: Difficulties and trials present themselves in the effort to propagate and advice has to be borne with patience. Without this, propagation is incomplete and impossible.
6. Humility: This is the hallmark of knowledge. Proper knowledge teaches humility. This is loved by Allaah Ta`ala and His servants alike.
7. Chastity: This is the jewel of every human. It is especially necessary for the Aalim; otherwise his advice and propagation will be ineffective.
8. Research: Knowledge increases and is safeguarded through proper study and research of Kitaabs. This in most essential for every Aalim.
9. Benefit (to others): Just as it is necessary for every Aalim to practise his knowledge himself, so too is it of utmost importance that he conveys the message and teaches others the necessary Masaa`il and gives advices. It is a great sin and an abuse (of trust) to conceal a Mas`alah after knowing it. Great warnings have been issued against this.
10. Minimum concealment: In the quest for knowledge, shame is not permissible. In fact, it is a means of deprivation. Knowledge is increased by asking questions.

"Ask the Ahle Thikr,
If you do not know."

Ten persons and ten evils

Hadhrat Abu Hafs (rahmatullahi alaih) said, *"Ten things are extremely evil and detestable for ten persons:*

1. *A sharp and swift nature for a king: Because of this the entire populace will be in turmoil and difficulty.*
2. *Miserliness in the wealthy: Because of this neither the rights of Allaah Ta`ala nor those of His servants will be fulfilled.*
3. *Greed in the Ulama: Because of this, their dignity and honour will be diminished.*
4. *Greed in the poor: Because of this there will be no distinction between respect and disgrace.*
5. *Immodesty in the rich and noble people: What then will be the condition of the lesser people?*
6. *The old imitating the young: There is no benefit in this, since there is a vast difference between the original and imitation.*
7. *Men imitating women: It is an honour to be male. To alter this situation is plain stupidity.*
8. *Women imitating men: The beauty and charm of women are best seen when they as women.*
9. *The Zaahid's frequenting the doors of the wealthy: This act is completely contrary to the nature of a Zaahid.*

10. Performing Ibaadat with ignorance: Such silly and stupid mistakes will be perpetrated that the Ibaadat will be flung back at the doer."

Worldly Aalim

Hadhrat Fudhail Bin Iyaadh (rahmatullahi alaih) said, *"When an Aalim becomes inclined towards and desirous of the world, then associating with him will increase the ignorance of the ignorant and fisq of the Fussaaq, and it will harden their hearts.*

Zaahid, Aalim and Ignorant

A Buzrug said, *"The work of an ignorant person is merely to listen (he listens to advice with one ear and it exits from the other).*
The work of an Aalim is to let others listen (They are experts at giving advice and admonitions, but most lack practice).
The work of a Zaahid is to practise (He listen less, but practises more)."

Someone once said, *"The talk of the intelligent is amusement and entertainment for the ignorant, but in the talk of the ignorant is lesson for the intelligent."*

Gatherings of Ilm

A person once came to a gathering, noted a small gap in the crowd and sat down. Another one came and he decided to sit down right at the back. A third one came and noticing that there was no place, he left. The gathering was one of knowledge and it was a gathering of none other than Nabi (sallallahu alaihi wasallam). Afterwards, Nabi (sallallahu alaihi wasallam) said that from the three, the first desired to have a place at the side of Allaah Ta`ala, so he was given a place. The second was shy and remained behind, so Allaah Ta`ala kept him behind. The third tuned away from Allaah Ta`ala, hence Allaah Ta`ala turned away from him, in that he walked away from the gathering, which was a means of his being deprived.

Worldly and Deeni gatherings

Hadhrat Luqmaan (alaihi salaam) said to his son, *"Son, wherever there is a gathering of Allaah Ta`ala's Thikr (i.e. where the Name of Allaah Ta`ala is mentioned), you should necessarily participate in it. If you are an Aalim, then your knowledge will benefit you and if you are ignorant, then your ignorance will dissipate. The gathering is blessed with Mercy, hence you should be a party to this. If there is a worldly gathering, then you should never participate in it, because, in such a gathering the knowledge of an Aalim is of no benefit; the ignorance of an ignorant person is merely increased and the Anger of Allaah Ta`ala descends on such gatherings, and you will be caught up in it."* [Hadhrat Shahar Bin Haushab (rahmatullahi alaih)]

Good and evil gatherings

Hadhrat Abdullah Ibn Mas`ood (radhiallahu anhu) said, *"Those who sit in a good gathering are likened to those who sit in a perfume-seller's shop. Even though they do not literally apply any perfume, the scent will most certainly stick to them. Those who sit at evil gatherings are likened to those who sit in a blacksmith's shop. Although the fire is far from them, the smoke most certainly affects them, and it is difficult to prevent this."*

Even if a person may be pious and Muttaqqi, his sitting and mingling with the Fussaaq and Fujjaar, are definitely a threat to him, in that the effects of evil

companionship are sure to destroy his good traits. Another evil is that his resurrection on the Day of Qiyaamah will be with those Fussaaq and Fujjaar. On the other hand, if a person is evil and a sinner, but he keeps company of the Ulama and pious ones and he has love for them, then there is hope that the blessings he receives from this companionship will also make him pious and he will be resurrected with these people.

"They are such people, where those who sit them will not remain evil."
A man will be with those whom he loves."

Hadhrat Ka`ab Bin Ahbaar (radhiallahu anhu) said, *"These two sentences will be written beneath the Arsh."* And Allaah Ta`ala Knows Best.

Seven bounties

Those who remain in the companion of the pious will not be deprived in any way. Although they may be so ignorant and silly that they have not the slightest ability to benefit from such company, then too they will be blessed with seven bounties:

1. They will be blessed with the blessings of the seeker of knowledge.
2. They will be saved from sins and evils whist in the pious gathering.
3. When arising from the gathering, they will also be blessed with mercy.
4. They will also be recipients of the mercy which descends during the gathering.
5. As long as they listen to the words of Deen, good deeds will be recorded for them in their Books of Deeds.
6. The angels shade the Ulama and Taalib-e-Ilm, and they will also benefit from this.
7. A good deed will be recorded for every step taken towards knowledge and one sin will be removed.

Besides the above, there are another six benefits which they will receive:

1. They will be blessed with love for the gatherings of the Ulama.
2. If even one person from the gathering practises what was learnt, then all the participants will be partners in the reward.
3. If even one person from the participants is forgiven, then he will intercede on behalf of the others.
4. He will be blessed with peace and contentment of the heart because of his being far away from evil company.
5. He will be counted amongst the Talabaa (students of Deen) and the pious.
6. He will be counted amongst those who establish the Law of Allaah Ta`ala.

A wise person said, *"The Jannat of Allaah Ta`ala is present in this very world. Those who frequent it, will pass their lives in peace."* Someone asked: *"What is that Jannat?"* He replied, *"The gatherings where the Name of Allaah Ta`ala is mentioned."*

"When you pass by the gardens of Jannat, partake therein."

From this Hadith, the 'gardens of Jannat' refer to the gatherings of the Thikr of Allaah Ta`ala, which take place in the Musaajid.

A pious person mentioned, *"One gathering of the pious, compensates for two hundred thousand gatherings of the Fussaaq."*

Hadhrat Abdullah Bin Umar (radhiallahu anhu) said, *"Sometimes a man emerges from his home with a mountain-full of sins. But after listening to the advice of some pious person, he cries out of fear of Allaah Ta`ala, and he repents, then he returns home in such a state that he has not a single sin to his name."* Subhaanallaah!

The Reward for Loving Allaah Ta`ala and His Rasool (sallallahu alaihi wasallam)

A person once asked Nabi (sallallahu alaihi wasallam), *"When will Qiyaamah dawn?"* Nabi (sallallahu alaihi wasallam) replied, *"What preparation have you made for Qiyaamah?"* He said, *"I do not have many Salaat and fasts, but I certainly have love for Allaah and His Rasool (sallallahu alaihi wasallam)."* Nabi (sallallahu alaihi wasallam) congratulated him and told him that on the Day of Qiyaamah he will be with those whom he loves.

The narrator of this Hadith, Hadhrat Anas Bin Maalik (radhiallahu anhu) said that he had never seen anyone as happy as this person after he had heard these words of Nabi (sallallahu alaihi wasallam).

"I love the pious, although I am not amongst them,
I have hope that Allaah Ta`ala will bless me with piety."

Four true things

Hadhrat Ibn Mas`ood (radhiallahu anhu) said that:

1. Those with whom Allaah Ta`ala has a connection and bond in this world, in the Aakhirah his relationship will be with those and not any others.
2. The Muslim and non-Muslim are never equal
3. A man will remain with those whom he loves
4. Before mentioning the fourth point, he took an oath and said that those whose evils Allaah Ta`ala had concealed in this world, in the Aakhirah He will conceal them as well.

May Allaah Ta`ala make us amongst them.

The inheritance of Nabi (sallallahu alaihi wasallam)

Hadhrat Abu Hurairah (radhiallahu anhu) went to the marketplace. He said to the traders, *"You are engaged in this whilst the inheritance of Nabi (sallallahu alaihi wasallam) is being distributed in the Musjid."*

People ran to the Musjid and came back almost immediately, saying, *"Nothing is being distributed there."* Hadhrat Abu Hurairah (radhiallahu anhu) asked, *"What is happening there?"* They replied, *"Some people are engaged in Thikrullah, others in Tilaawat and others are discussing talks of Deen."* He then said, *"This is the inheritance of Nabi (sallallahu alaihi wasallam)."*

Hadhrat Alqamah Bin Qais (rahmatullahi alaih) said, *"To show someone a Mas`alah or to research a Mas`alah is more beloved to me than sacrificing 100 camels."*

Eight because of eight

Hadhrat Shaqeeq Zaahidi (rahmatullahi alaih) said, *"It is appropriate for the person who sits at eight gatherings to derive eight things.*

1. *He who sits in the gathering of the wealthy, the love and enthusiasm for the world will be created in his heart and if he already had this love, then it will be increased.*
2. *He who sits with the poor, he will inculcate the quality of making Shukr and be contented. If this quality already exists in him, it will be increased.*
3. *He who sits in the gathering of the king, pride and haughtiness will be created in him and his heart will be hardened.*
4. *He who sits with women, ignorance and lust will be inculcated in his heart. If it was there before then it will be increased.*
5. *He who sits in the company of children, he will become used to play and amusement.*
6. *He who sits in the gathering of sinners will be inclined towards sin and will adopt an attitude of audacity and stubbornness.*
7. *He who sits in the company of the pious will be inclined towards good actions and will develop a hatred for sin.*
8. *He who sits in the company of Ulama will acquire knowledge and Taqwa. If it was present in him before, then it will be increased."*

Hadhrat Shaqeeq Zaahidi (rahmatullahi alaih) used to say, *"The people who return from my gatherings are of three types:*
1. *Kaafir, 2. Munaafiq or 3. Mu`min.*

I make Tafseer of the Qur`aan Majeed, so those who deny it are Kaafir, those who find it constrained are Munaafiq and those who listen attentively, abstain from sin and repent, are pure believers."

Allaah Ta`ala does not like three things

Allaah Ta`ala dislikes three types of sleep and three times of laughter. The three sleeps which are disliked by Allaah Ta`ala are:
1. To sleep in the gathering of the Thikr of Allaah Ta`ala,
2. To sleep after Fajr and before Esha,
3. To sleep in the Fardh Salaat.

The three laughters which Allaah Ta`ala dislikes are:
1. To laugh whilst accompanying a bier,
2. To laugh in a gathering of the Thikr of Allaah Ta`ala,
3. To laugh in a graveyard. [Faqeeh - rahmatullahi alaih]

Four big calamities

Hadhrat Abu Yahya Waraaq (rahmatullahi alaih) said, *"four calamities are big:*
1. *To miss the Takbeer-e-Oola (beginning the Salaat with the Imaam)*
2. *To miss a gathering of knowledge and Thikr*
3. *To run from the field of Jihaad*
4. *For a Haaji to miss the stay at Arafaat"*

Three simple Ibaadaat

Someone mentioned that to look at the face of an Aalim, the Baitullaah and the Qur`aan Majeed are all acts of Ibaadat. This statement was also attributed to Nabi (sallallahu alaihi wasallam). Only Allaah Ta`ala Knows Best.

It has been reported from Nabi (sallallahu alaihi wasallam) that to visit an Aalim is like visiting Nabi (sallallahu alaihi wasallam). To make Musaafahah (shake hands) with an Aalim is like making Musaafahah with Nabi (sallallahu alaihi wasallam). To sit in a gathering of an Aalim is like sitting in the gathering of Nabi (sallallahu alaihi wasallam). And whoever does these things with Nabi (sallallahu alaihi wasallam) will be with him in Jannat. [Faqeeh - rahmatullahi alaih]

A wise person once said, *“The gathering of the Ulama rectifies one’s Deen and beautifies one’s body. The gathering of the Fussaaq and Fujjaar despoils one’s Deen and it causes one’s body to become putrid.”*

The Aalim who practises on his knowledge and whose example is like the stars. When the stars emerge, the people are guided by then and when they disappear, then people are waylaid and lost. Regarding such Ulama, Nabi (sallallahu alaihi wasallam) said, *“The death of an Aalim is the death of the universe.”*

PRACTICE

The basis and foundation of practice is intention, hence it is appropriate that we begin by discussing intention.

It is reported in a Hadith that Nabi (sallallahu alaihi wasallam) said

“Indeed Allaah Ta`ala does not look at your actions, neither does He look at your bodies, but He looks at your hearts and your intentions.”

The effect of intention
Hadhrat Ebrahim Nakha`ee (rahmatullahi alaih) said, *“The effect of intention falls on everything. Some sincere persons give advice in a stern tone, and there are people who bear and accept this with happiness and do not take it as being harsh or bad. In fact, they accept that in the harshness there is prudence and advantage. This good thought of the people is the effect of the speaker’s good and clean intentions.*
Contrary to this there are those who speak in very soft tones and with a suitable approach, but are devoid of sincerity. Often people do not understand the object of his talk, in spite of his speaking in such sweet tones.”

Three important things
Hadhrat Aun Bin Abdillaah (rahmatullahi alaih) said, *“Some wise persons correspond with each other by letter and most of them include the following three advice:*
1. *He who does actions for the Aakhirah, Allaah Ta`ala will make (easy) his worldly matters.*
2. *He who rectifies his internal (heart), Allaah Ta`ala will rectify his external (actions).*
3. *He who sets right his relationship with Allaah Ta`ala, Allaah Ta`ala will, in turn, correct matters between him and others.”*

“The intention of a believer is better than his action.” [Hadith]

Is intention better or action?

Some Buzrugs have mentioned, *"(Sincerity of) Intention is better than action because there is reward for mere intention without even any action, whereas there is no reward for that action which has no intention."*

Some say, *"Compared to carrying out good actions, there is great ease and scope in intention. A person can make this intention, that he will be totally obedient and subservient to the Commands of Allaah Ta`ala throughout his entire life and that he will not be disobedient at all. To act on this is difficult, but he will receive the reward for this intention."*

Some say, *"The intention is associated with the heart, which is the seat and centre for the recognition of Allaah Ta`ala, whereas actions are associated with the limbs, hence intention is better than actions."*

The reward for merely making the intention of a good deed

A Buzrug from the Bani Israeel once saw a heap of sand and thought that if only this heap had been flour, then he would distribute it among the poor and needy. The prophet of that time (alaihi salaam) was inspired with Wahi to inform that person that the reward for distributing a heap of flour amongst the poor has been recorded in his Book of Deeds. *Allaahu Akbar!*

It is understood from some narrations that on the Day of Qiyaamah, a person will be given his Book of Deeds in the right hand and upon inspecting it he will exclaim, *"This is not mine! It has the rewards for Hajj, Umrah, Jihaad and Zakaat recorded here, whereas because of abject poverty (in the world), I had never executed these actions."*

He will be told. *"In the world you had made (a sincere) intention and desire that if you had the money, you would have performed Hajj, Umrah and Jihaad and you would have given Zakaat to the poor. Allaah Ta`ala is well aware that your intention was sincere, hence you have been given the rewards for them."*

Touchstone (a standard criterion) for judging sincerity

Faqeeh (rahmatullahi alaih) said, *"The sign of true sincerity of intention is best seen when the person who has the desire to spend on Hajj, Umrah, Jihaad and Zakaat, has the wealth by him. Then it remains to be seen if he spends it in the Path of Allaah Ta`ala or not. If he spends it in the Path of Allaah Ta`ala, then know that he is truthful, otherwise not. If he is miserly with a little wealth, then he will most certainly be stingy also with an abundance of it. In this way the sincerity of every person who has the desire to carry out a good action can be gauged."*

Hadhrat Sa`ad Bin Saa`idi (rahmatullahi alaih) said, *"The intention of a believer is better than his action, and the good action of a hypocrite is better than his intention."*

The basis and foundation is in sincerity

Hadhrat Muhammad Bin Abdillaah (rahmatullahi alaih) said, *"If someone for the pleasure of Allaah Ta`ala loves another, understanding him to a pious person, he will be rewarded with having love for a Jannati, even though this other person may be evil. Similarly, if someone hates another, for the pleasure of Allaah Ta`ala, thinking him to be an oppressor, will be rewarded as having hatred for a Jahannumi, even though that other person is, in the Sight on Allaah Ta`ala, a Jannati."*

An action loved by Allaah Ta`ala

Allaah Ta`ala said to Hadhrat Moosa (alaihi salaam), *"Moosa, have you done any action for Me?"* Hadhrat Moosa (alaihi salaam) said, *"O Allaah Ta`ala, Salaat, fasts, Zakaat, Thikr, etc. are all actions done for You."* Allaah Ta`ala said, *"These are all for you alone, fasting is a shield, Sadaqah is a shadow and Thikr is Noor. Which action is for Me?"*
Hadhrat Moosa (alaihi salaam) was perplexed and exclaimed, *"O Allaah, please do tell me which action is for You?"* Allaah Ta`ala said, *"To love My friend for My pleasure only and to have hatred for My enemy for My pleasure only."*

From this we understand that *"Love for (the pleasure of) Allaah Ta`ala and hatred (for the pleasure of) Allaah Ta`ala"* is the best of actions. [Faqeeh - rahmatullahi alaih]

Allaah Ta`ala's pleasure and displeasure

It is reported from Hadhrat Aishah (radhiallahu anhu) that Nabi (sallallahu alaihi wasallam) said that the person who makes a concerted effort to please Allaah Ta`ala rather than to please the people, Allaah Ta`ala will Himself be pleased with this person and will make others pleased with him as well. (His enemies will become his friends). And that person who cares not for the pleasure of Allaah Ta`ala and seeks the pleasure of the creation, Allaah Ta`ala will Himself be displeased with this person and he will create a hatred in the hearts of the people for this person. (His friends will become his enemies). [Faqeeh - rahmatullahi alaih]

The first one to do

Hadhrat Huzaifah Bin Yamaan (radhiallahu anhu) reports, *"A beggar once came into the gathering of Nabi (sallallahu alaihi wasallam) and pleaded for assistance. At first all remained quiet and no one gave anything. After a while, someone gave the beggar something. Seeing this, the others also started giving. Nabi (sallallahu alaihi wasallam) said that the first one to give, would receive the reward of all the others, without any of the rewards of the others being decreased. Similarly, the one who initiates a sin will receive the punishment of all others who were also involved in the sin because of him, without any of their punishments being decreased."*

Five qualities for entry into Jannat

A Buzrug once mentioned, *"That person who acquires the following five qualities, will enter Jannat:*

1. *He brings Imaan in Allaah Ta`ala, invites others towards it and has desire that all of humanity accept Imaan.*
2. *He accepts the Deen brought by Nabi Muhammad (sallallahu alaihi wasallam), practices on his Sunnat and calls others towards it also.*
3. *He accepts the Qur`aan Majeed to be Allaah Ta`ala's Kitaab, practices upon its injunctions and abstains from its prohibitions. He also recites it (regularly).*
4. *He follows the* Oolul Amr *(pious and uprighteous servants of Allaah Ta`ala) so long as it does not conflict with the Shariah. He does not rebel against them. He engages in inviting towards good and forbidding the evil.*
5. *He loves for everyone else what he loves for himself and dislikes for everyone else what he dislikes for himself. He loves and desires unity and brotherhood between the believers and he makes an effort towards it."* [Faqeeh - rahmatullahi alaih]

This is the blessing and result of sincerity of intention that many souls that were previously asleep have since woken up and are now being counted amongst those servants of Allaah Ta`ala who are engaged in continuous Ibaadat. On the other hand, there are many who are awake, in fact, are the ones who sit waiting for Salaat but alas, they are counted amongst the sleeping and unaware ones.
Suppose a person who is accustomed to performing Tahajjud Salaat oversleeps one day, in spite of his intention to wake up. He is overwhelmed with regret and grief at having missed his Tahajjud Salaat. In the Sight of Allaah Ta`ala, he is counted as being amongst the performers of Tahajjud for that night also, whereas he was actually asleep.
Consider another person, on the other hand, who never awakens for Tahajjud Salaat, but who always wakes up at Subh Saadiq. One day, by chance, his eyes open up early. Thinking it to be already Subh Saadiq, he goes to the Musjid, makes wudhu and sits in wait for the Salaat. Looking at the watch, he then sees that there is still an hour before Fajr Salaat, and he is saddened at the fact that he had woken up too early. In the Sight of Allaah Ta`ala, he is counted amongst the unwary sleeping ones for the night, whereas strictly speaking a person who sits in wait for Salaat is rewarded as one who is actually engaged in Salaat.
Some Buzrugs have mentioned, *"Engaging in Ibaadat without intention deprives one of the sweetness of it. The sweetness of Ibaadat is a great bounty which the believer receives in this world. The recompense in the Aakhirah is Jannat."*

Practise the Sunnat
Rasulullah (sallallahu alaihi wasallam) said, *"I am leaving you with two things. As long as you adhere firmly to them (practise them), you will not be deviated: (1) Kitaabullaah and (2) my Sunnat."*

He (sallallahu alaihi wasallam) also said that even a small act which is done in accordance to the Sunnat is beneficial and sufficient. Many great acts which are done contrary to the Sunnat are useless and ineffectual. Every Bid`ah is deviation and every deviation leads to The Fire.

Hadhrat Abdullah Bin Mas`ood (radhiallahu anhu) said, *"To be moderate in actions which are carried out in accordance with the Sunnat is better than executing many actions with Bid`ah (contrary to the Sunnat)."*

The basis of actions
Hadhrat Hasan (radhiallahu anhu) said, *"Speech without action and action without intention are superfluous and useless. That intention is worth considering which is in conformity with the Sunnat."*

Those who will be deprived of the intercession of Nabi (sallallahu alaihi wasallam)
It is reported from Hadhrat Ma`qal Bin Yasaar (radhiallahu anhu) that Nabi (sallallahu alaihi wasallam) said that two persons will be deprived of his intercession. One is the oppressive king or ruler and the second is the person who creates so much excessiveness in the Deen that others are discouraged and turn them away from the way of the Ahle Sunnat.

The yardstick of actions

Hadhrat Ubai Bin Ka`ab (radhiallahu anhu) said, *"People! Hold on fast to the Sunnat. That servant (of Allaah Ta`ala) who makes the Thikr of Allaah Ta`ala and tears fall from his eyes, the Fire of Jahannum will never touch him. If the hair on his body stands on end, out of fear of Allaah Ta`ala, then his sins will fall away from him as leaves fall off a dry tree. The simplest and (seemingly) insignificant act which keeps one on the Siraat-e-Mustaqeem (Sunnat of Nabi - sallallahu alaihi wasallam), is far better than that great act which is contrary with the Sunnat. Do not look at the greatness or insignificance of an act; rather look at whether it is in accordance with the Sunnat or not. If it is in accordance to the Sunnat, then it is accepted, otherwise it is not."*

It's not very far off

Hadhrat Abdullah Bin Mas`ood (radhiallahu anhu) once said, *"People! What will be your condition when you will be surrounded on all sides with perilous Fitnahs? In the midst of this Fitnah-soaked environment the young will quickly become adults and adults will become old (everyone will be affected by the environment). People will take Bid`ah to be Sunnat and practise it and the worldly Ulama will not admonish against it. Some of Allaah Ta`ala's true servants will raise their voices against all this and show the right path of Nabi (sallallahu alaihi wasallam), but the general masses will brand this as Bid`ah and discard it."*

Someone asked, *"When will these conditions manifest themselves?"*

Hadhrat Abdullah bin Mas`ood (radhiallahu anhu) replied, *"At a time when there will be an abundance of leaders, Ulama and Qurraa in the world. There will be a paucity of Fuqahaa (those who properly understand the Deen). The world will be acquired at the expense of the Aakhirah and people will develop expertise for worldly things (secular knowledge) rather than the knowledge of the Deen. At that time, such rulers will be placed over the masses, that following their ways and obedience to them will lead to deviation, and opposition to them will lead to execution."*

People asked, *"At that time, what act or way will be appropriate?"*

He replied, *"At that time, contentment will lie in sitting at home. One should not emerge except out of severe necessity. The fitnahs at that time will be so severe that it will be easier to be burnt instead of becoming involved in them."*

Someone said, *"Hadhrat, you have warned us of a very great and impending danger."*

May Allaah Ta`ala save us all from such fitnahs. Aameen.

The touching advice of Nabi (sallallahu alaihi wasallam)

It is reported from Hadhrat Amar Bin Aas (radhiallahu anhu) that Nabi (sallallahu alaihi wasallam) said that his Companions (radhiallahu anhum) are better and more virtuous than all the people of the world. It if for this reason that Allaah Ta`ala had chosen them for the companionship of Nabi (sallallahu alaihi wasallam). They accepted Imaan from him, testify in his favour, accept the Deen brought by him without doubt, complaint or dispute and they practise it fully.

He (sallallahu alaihi wasallam) advised that the people that were still to come should honour, respect and behave excellently towards his companions (radhiallahu anhum) and have love for them.

Nabi (sallallahu alaihi wasallam) said that the rank of the Taabieen come after that of the Sahaabah (radhiallahu anhum) and the Tab`e Tabieen thereafter. Even though they have not seen Nabi (sallallahu alaihi wasallam), they still accept him with full conviction and they follow his Sunnat. After them, such an era will dawn when

people will destroy Salaat, they will be immersed in base desires and lust, abandon the injunctions of Allaah Ta`ala and His Rasool (sallallahu alaihi wasallam) and they will practice on all the prohibitions. They will change the Deen to suit their whimsical fancies. People will be puffed with pride, take many oaths and they will pay scant regard to fulfilling promises. They will give (false) testifications and not accept that of others. They will misappropriate trusts and speak abundant lies. There will be contradiction between their speech and actions. Knowledge and forbearance will dissipate and ignorance and immorality will become dominant. Modesty and trustworthiness will wane. Lies, treachery, disobedience to parents, lengthy aspirations, miserliness, greed, hatred, jealousy, oppression, rebellion, bad character, bad relations with neighbours, and other evils will become the order of the day. During that era, people will go as far from the Deen as an arrow falls from the bow. Qiyaamah will dawn on such evil people.

He (sallallahu alaihi wasallam) further said: *"If you wish entrance into Jannat and are desirous of its bounties, then at that time you should hold on fast to my Sunnat and the Jamaat. Keep away from new, new things (innovations), because every new thing is a Bid`ah and every Bid`ah is deviation. However, the entire Ummat will never unite on deviation. He who abandons obedience (to my way) and the Jamaat and destroys the Divine Injunctions, will earn the displeasure of Allaah Ta`ala and be flung into Jahannum."*

Lighted way

Nabi (sallallahu alaihi wasallam) delivered such a sermon in Musjid-e-Nabawi that the hearts were greatly affected. Eyes were tearing and hairs stood on end. A strange silence enveloped the Sahaabah (radhiallahu anhum). The Sahaabah (radhiallahu anhum) asked, in crying voices, *"O Rasulullah (sallallahu alaihi wasallam), this sermon seems like a farewell sermon. If indeed it is, then please do tell us more."*

Nabi (sallallahu alaihi wasallam) said, *"I am advising you with Taqwa, obedience and submission. Those who will live after me will see great differences. Stay away from every new thing, as every new innovation is deviation. During such great differences and disputes choose for yourselves my path and that of my Khulafaa-e-Raashideen. Hold on to it with your teeth."* [Hadhrat Urbaaz Bin Saariyah - radhiallahu anhu]

Halaal sustenance and Jannat

Nabi (sallallahu alaihi wasallam) said that the person who uses Halaal and pure sustenance will tread his path, not trouble others and enter into Jannat.

Someone asked, *"These things are fairly common (in that many already do practice this)."*

Nabi (sallallahu alaihi wasallam) said, *"Yes, these things will be found in abundance for a while after me (my demise), but they will later fade away."*

He also said, *"Everything has a calamity (downfall), and the calamity of Deen is base desires of the naffs."* [Hadhrat Abu Sa`eed Khudri - radhiallahu anhu]

Danger

Hadhrat Uwais Qarni (rahmatullahi alaih) said, *"Do not shred the unity of the Jamaat into pieces; otherwise there is a fear that you may leave the Deen and not even realise it."*

OBEDIENCE

Provisions for the Aakhirah
Hadhrat Hasan Basri (rahmatullahi alaih) said, *"Four things are provisions for the Aakhirah: Salaat, Saum, Sadaqah and crying out of fear for Allaah Ta`ala."*

Salaat: This is the ultimate and most concise Ibaadat. It is the best form of gaining proximity to Allaah Ta`ala.
Saum (fasting): More than the well-being of the body it is beneficial for the well-being of the naffs.
Sadaqah: This is a shield between the slave and Allaah Ta`ala's anger. (It also cools the Anger of Allaah Ta`ala)
Tears: This is the best form of gaining the pleasure of Allaah Ta`ala and gaining forgiveness for sins. (Even one tear is very valuable).

The basis and foundation of obedience and sin
A wise person said: *"The basis of obedience are three: fear, hope and love."*

Fear: This is the preparation for the fear of Allaah Ta`ala. The sign of this is abstaining from Haraam. (The one who fears Allaah Ta`ala does not go near Haraam).
Hope: Tolerating effort and hardship makes easy the hope of ease. The sign of this is inclination towards obedience and submission.
Love: Owing to this, man can undertake and be prepared for even the most daunting of tasks. The sign of this is desire and turning to Allaah Ta`ala.

Similarly, the basis of sin is also three:

Pride: The first perpetrator of pride was Iblees, when he refused to make Sajdah to Hadhrat Aadam (alaihi salaam). The result was that he was accursed and rejected for all time.
Jealousy: It began with Qaabil Ibn Aadam, who murdered his brother Haabil out of jealousy. His result was Jahannum.
Greed: The avarice of Hadhrat Aadam (alaihi salaam) for the fruit on the forbidden tree resulted in his expulsion from Jannat.

The spring of wisdom
A wise person once mentioned, *"That person who makes the Ibaadat of Allaah Ta`ala with sincerity for forty days, wisdom will spring forth from his heart onto his lips."* Some have attributed this statement to Nabi (sallallahu alaihi wasallam).

The treatment for the heart
The statement of a Buzrug: *"Three things create hatred, jealousy and hardness on the naffs, and they 'pour water' over all good:*

1. *Seeking faults*
2. *Vanity and (conceit)*
3. *Pride*

Three things instil love, softness and affection in the heart:

1. *Good character*
2. *Sincerity and*

3. *Humility."*

Reckoning of the naffs

Hadhrat Umar (radhiallahu anhu) said, *"Take reckoning of yourself before your reckoning is taken of. This will reduce the harshness of your reckoning. Before the weighing takes place in the Aakhirah, weigh yourself in this world. Prepare yourself in this very world for that Day, the Day when all secrets will be revealed."*

Three men

Hadhrat Yahya Bin Ma`aaz (rahmatullahi alaih) said, *"Men are of three types:*

1. *Those who are unmindful of the Aakhirah because of their preoccupation in this world. (These are the destroyed and ruined ones).*
2. *Those who are unmindful of this world because of their preparation for the Aakhirah (These are the successful and triumphant ones)*
3. *Those who are occupied with both the world and Aakhirah (These are at risk)."*

Only four people know the value of four things

Hadhrat Haatim Zaahid (rahmatullahi alaih) said, *"Only four (people) know the value of four (things):*

1. *The value of youth is known only to the old.*
2. *The value of ease and contentment is known only to the one in difficulty.*
3. *The value of good health is known only to the ill.*
4. *The value of life is known only to the dead."*

The intelligent ones are those who value things at the appropriate moment, thereby deriving full worth and benefiting fully.
The same was said by Nabi (sallallahu alaihi wasallam) in this way, *"Value (regard as a treasure) youth before old-age; good health and ease before illness and difficulties; freedom before occupation; wealth before poverty and life before death."*

O man! Value life. Regard every moment as a treasure, because you know not whether the next moment will be coming or not. You also do not know what your condition will be (in the next moment). Take lesson from the regret and grief of the dead, who desire to perform two Rakaats of Salaat. Let alone two Rakaats, they crave for even just enough life to be able recite the Kalimah. However, their desire will never be fulfilled. These are the last few moments of your life. Whatever (good) you can do, do it! Let it not be that the time will dawn on you when you will not have done anything, except regret and grieve.

The basis of practice

Someone asked a Buzrug what is the basis of practice. He replied, *"Four things:*

1. *I have full faith that my portion of sustenance will not reach anyone else, nor will the sustenance of anyone else reach me. (Hence, I have trust in Allaah Ta`ala)*
2. *I am aware that there are some Faraaidh which are binding upon me, and which no one else can do for me. (Therefore I am occupied with them).*
3. *I have knowledge that my Rabb is watching me (Hence, I feel ashamed at carrying out any sin or evil act).*

4. *I am aware that the time of my death is stipulated and that I am running towards it. (Therefore I am preparing for it).”*

The sign of negligence and destruction

Someone once said, *“There are three signs of negligence and destruction.*

1. *Accumulation of wealth for leaving behind after one’s departure*
2. *Abundance of destructive sins*
3. *Disregard of and carelessness in carrying out actions which bring success.”*

Three signs of success

There are also three signs for acceptance (in the Sight of Allaah Ta`ala) and success:
1. The heart is in the state of contemplation (of the Aakhirah),
2. The tongue is always in the state of Thikrullah and
3. Every limb of the body is in the obedience of Allaah Ta`ala.

Self-deception

A Buzrug once said, *“There are three signs of deceiving and cheating oneself.*

1. *To run after one’s base desires and whims, not caring or fearing in the least about one’s destruction and ruination.*
2. *Abundance of aspirations and desires.*
3. *Having hope in the Aakhirah without working here for it.”*

Taunts of shaitaan

A Buzrug once said, *“That person who lays claim to three things without three things, is being taunted by shaitaan:*

1. *He lays claim to having (felt) the sweetness of Thikrullah, in spite of his love for the world (After having tasted the sweetness of Thikrullah, the love for the world diminishes in one).*
2. *He claims to have the pleasure of Allaah Ta`ala, without having opposed his naffs (One cannot attain the pleasure of Allaah Ta`ala without having opposed the naffs).*
3. *He claims to have sincerity whilst he loves to praise himself (In the sight of the sincere person, praise and censure are equal).*

Not accepted

Hadhrat Abu Nadhra (rahmatullahi alaih) said, *“Understand that the actions of that person are not accepted, who after having completed four acts, does not acquire obedience or enthusiasm:*

1. *One who returns from the plains of the battlefield*
2. *One who returns from the journey of Hajj*
3. *One who has completed the fasts of Ramadhaan*
4. *One who had recovered from an illness”*

Four extremely important things

A Buzrug once mentioned, *“Four things are extremely important for every intelligent person, so that his effort and endeavours are not in vain:*

1. *Ilm (Knowledge) – Practice without knowledge is not possible. It is for this reason that some buzrugs have stated that the actions executed without knowledge go astray.*

2. *Trust – Without it the heart gains no contentment and one senses no satisfaction in Ibaadat.*
3. *Patience – One needs to be able to bear and tolerate the difficulties in practising the Injunctions of Allaah Ta`ala and abstaining from His prohibitions. Patience (Sabr) also means not to complain in the event of any difficulty and calamity."*

Steadfastness

A Buzrug once said, *"The example of those who practise Istiqaamat (steadfastness in Deen) is like a mountain. There are four specialities of a mountain:*

1. It does not melt in the heat,
2. It does not freeze in cold
3. It does not shake in the wind
4. It dos not flow away with water.

Similarly, the person who is steadfast also has four traits:

(1) He does not unnecessarily favour anyone who does a favour for him,
(2) He does not initiate any unjustified action against an enemy
(3) Base desires do not waver and prevent him from obedience to Allaah Ta`ala
(4) The worldly possessions and things do not divert his attention towards them and away from Allaah Ta`ala."

The treasure of piety

A Buzrug once stated, *"Seven things are the treasures of piety and each one is established from the Qur`aan Majeed:*

1. *Sincerity – "And they are not ordered except with the worship of Allaah, sincerely for Him."*
2. *Good relations with parents – "That you give thanks to Me and your parents. To Me is your return."*
3. *Bonding family relations – "And fear Allaah, The Being regarding Whom you ask about and strengthen family ties."*
4. *Trustworthiness – "Indeed Allaah orders you with fulfilling trusts to its rightful recipients."*
5. *Not obeying anyone else besides Allaah -- "And do take gods amongst each other, besides Allaah."*
6. *Do not follow base desires – "And he has prevented the naffs from desires."*
7. *To call out to Allaah Ta`ala with hope and fear – "They call unto their Rabb with fear and hope.""*

The sorrows and cries of a mountain

Hadhrat Isaa (alaihi salaam) was passing by a village when he heard the cries of someone from inside the mountain. After much investigation and searching, it appeared as though the mountain itself was crying in long and deep breaths. Hadhrat Isaa (alaihi salaam) enquired about this from the village dwellers. They said that this was nothing strange for them as they were accustomed to hearing the crying of the mountain.

Hadhrat Isaa (alaihi salaam) made dua to Allaah Ta`ala, *"O Allaah! Only You can divulge the reality of this."*
Allaah Ta`ala replied, *"Ask the mountain."*
Hadhrat Isaa (alaihi salaam), obeying the instructions of Allaah Ta`ala, addressed the mountain thus, *"O mountain! You tell us what is the reason for your crying and wailing."*
The reply came, *"The rocks taken out of me are used to carve idols. I have fear that I am going to be thrown into Jahannum because of this, since the fuel of Jahannum will be man and stone."*
Allaah Ta`ala said to the mountain through Hadhrat Isaa (alaihi salaam), *"You will not be thrown into Jahannum."*

Note: The mountain, notwithstanding its strength and firmness, shakes out of the fear of Allaah Ta`ala, and it wails and cries. The sad and astonishing part is that this weak and puny human (who has undertaken this huge weight upon his shoulders, which even the earth, sky and mountains have refused) is so unwary and careless of Allaah Ta`ala, that he appears to have no care or concern regarding Him.
The fear of Allaah Ta`ala is not expressed by tongue, rather by action. The one who fears Allaah Ta`ala will always be occupied in His obedience and abstain from disobedience.

HALAL EARNINGS

Halaal sustenance

Rasulullah (sallallahu alaihi wasallam) said: *"That person who earns a Halaal livelihood with the intention of obtaining the necessary needs of his family without having to ask others and who adopts cordial relations with his neighbours, his face will shine like the fourteenth full moon on the Day of Qiyaamah.*
That person who earns a Halaal livelihood and becomes wealthy boasts over others and for name and fame, Allaah will be angry with him on the Day of Qiyaamah."
[Hadhrat Abu Hurairah - radhiallahu anhu]

When even Halaal earning with an evil intention earns the Wrath of Allaah Ta`ala, what then can be said about Haraam earning?

The earnings of hard work

It is said that Hadhrat Dawood (alaihi salaam) used to wear simple clothing and go to different places in his kingdom and ask the people who was the king of the place. One day he met with a youth and asked him this question. He replied that the king is a good person but he has one weakness in that he takes a wage from the Baitul Maal (Public Treasury), whereas Allaah Ta`ala loves that person who earns with his own hands. Hadhrat Dawood (alaihi salaam) was immediately affected by this and he made dua to Allaah Ta`ala to teach him such a trade whereby he can use his hands to earn his livelihood and so that he may be independent of the Public Treasury.
Allaah Ta`ala granted him the ability to make armour and miraculously steel would become as soft as wax in his hands.
Hadhrat Dawood (alaihi salaam) would make armour during his free time and sell it in the marketplace. In this way he provided for his family.

Who has the ability and courage to divulge the weaknesses of a king in his presence? It is for this reason that Hadhrat Dawood (alaihi salaam) would disguise himself as a simpleton and roam around so that he may investigate the people's true feelings about him. This can be done only by that person who has the fear of Allaah Ta`ala and concern for the Aakhirah.

Ease and Ibaadat

Someone reported the statement of Hadhrat Thaabit Bunaani (radhiallahu anhu), *"There are ten parts to ease: nine parts lie in silence and the one is in solitude. Similarly there are ten parts to Ibaadat: nine parts lie in earning a Halaal livelihood and the one is Salaat, fasting, etc."*

Do not ask, otherwise…

It is reported from Nabi (sallallahu alaihi wasallam) that the person who opens the door of begging for himself, Allaah Ta`ala will open the doors of poverty for him so that he will always be a beggar. The person who abstains from asking (begging) from others, Allaah Ta`ala will grant him independence. It is by far a better and more honourable thing to gather wood in the jungle and sell it than to resort to begging from others. [Faqeeh - rahmatullahi alaih]

In order to earn a Halaal livelihood, no trade is disgraceful or debased provided it is, of course, a Halaal trade, even though to be considered people look down at it with disdain and scorn. However, trade is the best and finest form of livelihood. The greatest disgrace and shame lies in having to stretch one's hands in front of another.
The Ambiyaa (alaihimus salaam) used to earn with their hands. Hadhrat Ebrahim (alaihi salaam) was a cloth-merchant; Hadhrat Zakariyyah (alaihi salaam) was a carpenter; Hadhrat Dawood (alaihi salaam) notwithstanding being a king, used to make armour with his own hands and sell it; Hadhrat Sulaimaan (alaihi salaam) used to earn a livelihood by making baskets from date-palms and sell them.

To earn money by using the Deen as a pretext is an even worse and more disgraceful trade. Those who accumulate money for their fictitious Madrasahs or those who collect Zakaat for genuine Madrasahs and consume it themselves, should fear the Day when reckoning will be taken of every little seed's weight.
May Allaah Ta`ala save us all.

To engage in an occupation to earn one's livelihood is a bounty

Hadhrat Shaqeeq Bin Ebrahim (rahmatullahi alaih) said, *"Allaah Ta`ala has ordained earning and striving for one's livelihood. This is His bounty, because if man did not have the concern to earn a livelihood, then his attention and mind would be diverted towards wrong and evil avenues. Notwithstanding man's involvement in occupations, he still manages to stir up such a great deal of trouble and commotion that one wonders what he would have got up to if he were totally free?"*

There is no goodness in it

Hadhrat Sa`eed Bin Musayyib (rahmatullahi alaih) used to say, *"There is no goodness in that man who does not earn a Halaal livelihood, with which he may fulfil the rights of those who are under him and with which he may safeguard his respect and dignity."*

It is an Ibaadat to earn a Halaal livelihood, whilst remaining within the bounds of the Shariah.

Do not be a burden on others

Hadhrat Umar (radhiallahu anhu), addressing the group of poor, said, *"Lift your heads! Engage in trade. The avenues of trade are open. Do not be a burden on the people."*

He used to stress, *"Form a partnership of three. Two must remain occupied in worldly pursuit whilst the third in Jihaad."* [Hadhrat Saalih (radhiallahu anhu) the slave of Hadhrat Umar (radhiallahu anhu)]

Do not abandon trade

Hadhrat Abdullah Bin Mubaarak (radhiallahu anhu) said, *"The person who abandons trade reduces the qualities of benevolence and kindness from within himself and he becomes evil natured."*

Hadhrat Ebrahim Bin Yusuf (rahmatullahi alaih) told Hadhrat Muhammad Bin Salmah (rahmatullahi alaih), *"Make the marketplace a necessity (i.e. engage in trade). In it lies your own and your family's respect and dignity."*

Hadhrat Jaabir Bin Abdillaah (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam) that the man, bird or animal that eats from the fallen seeds (fruits) of another is *Sadaqah* (for the owner). (i.e. the owner receives the reward of *Sadaqah*).

Hadhrat Makhool (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam) that it is not appropriate for people to become seekers of faults, excessive praises or insulters. They should also not become like the dead (i.e. lifeless and without sense) by not striving and making an effort to earn a livelihood and to engage in trade.

Hadhrat Umar (radhiallahu anhu) once said to a robust and well-built youth, *"If only his youth was spent in the Path of Allaah."* Upon hearing this comment, Nabi (sallallahu alaihi wasallam) said, *"If he involves himself in making an effort by engaging in trade, thereby making his old parents, young children and family independent, then he is in the Path of Allaah Ta`ala. However, if his involvement in trade is for pride, name and fame, then he is in the path of shaitaan."*
(The fanatics and extremists in Deen should take heed of this).

Hadhrat Abdullah Bin Umar (radhiallahu anhu) used to say, *"In contrast to the healthy unproductive person who does not make any effort to do any worldly or Aakhirah work, Allaah Ta`ala loves that father more who earns a livelihood for the upkeep of his children."*

Do your own work

It was the noble habit of our Nabi (sallallahu alaihi wasallam) that he would himself attend to acquiring his family's needs from the marketplace. Some have even related this statement of Nabi (sallallahu alaihi wasallam), *"Jibraeel (alaihi salaam) has told me that the person who makes an effort and trades so that he may fulfil the needs of his family, (his efforts and striving) are equated to Jihaad."* [Faqeeh - rahmatullahi alaih]

Prevent the people from begging

A person once came to the gathering of Nabi (sallallahu alaihi wasallam) and asked for assistance. Nabi (sallallahu alaihi wasallam) asked him, *"Have you nothing by you?"* He replied, *"Yes, I have a piece of cloth which I use for covering myself and for laying down and I have a container from which I drink. I even use it for washing myself. Besides this I have nothing else."*

Nabi (sallallahu alaihi wasallam) said, *"Bring both these items."* He brought them and Nabi (sallallahu alaihi wasallam) addressed the gathering saying, *"Is there any buyer for these?"*

Someone offered one Dirham and another offered two Dirhams. Nabi (sallallahu alaihi wasallam) sold both items for two Dirhams and gave this amount to the beggar, saying, *"Use one Dirham for purchasing edibles for your house and purchase an axe with the other Dirham."* He purchased an axe and brought it to Nabi (sallallahu alaihi wasallam). 99Nabi (sallallahu alaihi wasallam) told him to go into the woods to chop wood and to sell it and that in fifteen days he must not come back there. In those fifteen days, this person earned ten Dirhams and returned home in a happy state. One day he donned some clean clothing and presented himself to Nabi (sallallahu alaihi wasallam), who was pleased and said, *"Tell me, how is your condition? Is your present state better and more honourable or the first, where you are disgraced in this world due to poverty and likewise in the Aakhirah due to begging?"*

Never stay in such a place

A Buzrug once said, *"Never opt for such a place where five things are not found:*

1. A powerful king,
2. A just ruler
3. An established marketplace
4. A flowing river (where water is available)
5. An experienced doctor"

Good and evil sustenance

Someone once asked a Buzrug, *"What is the best sustenance?"* He replied, *"The best sustenance in the world is Halaal wealth, with which a person may support himself and his family in dignity. It is also a means of contentment of the heart and bodily strength. Without Halaal wealth, one finds it difficult to engage in peaceful Ibaadat. Through this wealth one is able to fulfil the rights of Allaah Ta`ala's servants and serve the creation, thereby benefiting both his worldly and Aakhirah needs.*

The best sustenance for the Aakhirah is knowledge, with which one may save himself and others from deviation. Without this, good actions which are the treasure of the Aakhirah are not possible. Through this knowledge a person leaves such a legacy behind after his demise, that others are guided. The reward of their actions also reaches him even after his demise."

"He who starts or initiates a good action,
Will receive the reward of all those who follow his example."

"The worst sustenance in the world is Haraam wealth, which a person accumulates through undergoing thousand of difficulties and which he spends in the disobedience of Allaah Ta`ala. It destroys his Aakhirah. After his death he leaves this Haraam wealth for his heirs who devour it within a short period of time in base whims and

fancies. Because of this how much of mischief is caused? Allaah Ta`ala save us from the evil and calamity of all this falls back on the original owner.
The worst earning for the Aakhirah is perpetual disobedience without repentance. When one introduces an evil during one's lifetime which results in the deviation of many people after one's demise, then this results in all the punishment falling on the originator.

"He who initiates an evil, on him is its burden (punishment)
And the burden of all those who follow."

Existence of Deen and dunya and four people
Someone said, *"The existence of the world and Deen is dependent on four types of people: Ulama, rulers, Mujaahideen and traders."*

A Zaahid explained this as follows,
Ulama – They are the heirs of the Ambiyaa (alaihimus salaam). They call the people towards Aakhirah.
Rulers – They are the shepherds of the people. The people earn a living through them.
Mujaahideen – They are the army of Allaah Ta`ala, that wages war with the enemies of Allaah Ta`ala and they safeguard the general masses.
Traders – They are the trustworthy ones of Allaah Ta`ala through whom the people benefit.
Thereafter he said, *"The general masses follow the Ulama and the rulers. If rot sets into the Ulama and rulers then general masses will not be saved from this rot.*
When pride, rebellion, greed, avarice, name and fame enter the soldiers and Mujaahideen, then they will never be victorious over the enemy.
When the traders become treacherous, distrustful and unfaithful then the people will not be benefited by Allaah Ta`ala's peace and comfort."

Three qualities of a trader
A Buzrug said, *"If three qualities are not found in a trader, then he will be wanting in both the worlds:*

1. *The tongue should be saved from three things – lies, vain talk and oaths and promises;*
2. *The heart should be saved from three things – deceit, treachery and jealousy;*
3. *The soul should be constantly concerned with three things – Salaat, Jamaat and time for acquiring knowledge."*

Precious statements from the Sahaabah (radhiallahu anhum)

1. *"If a trader is not an Aalim, then he will, now and again, be involved in interest dealings."* Hadhrat Ali (radhiallahu anhu)
2. *"A non-Aalim (one who is not conversant with the laws of business) should not trade in our bazaars."* Hadhrat Umar (radhiallahu anhu)
3. *"Do not look at the appearance of the traders, as snakes lurk in their clothing. Do not be too friendly with the affluent. Abstain from the*

'bazaar-Qaaris' and the worldly Molvis." Hadhrat Sufyaan Thauri (rahmatullahi alaih)

These refer to that trader and wealthy person who is oblivious of the rulings of Allaah Ta`ala about trading and who does not distinguish between Halaal and Haraam. He amasses wealth in an untrustworthy and unfaithful manner. Similarly 'bazaar-Qaaris' and worldly Molvis refers to those who earn wealth using the pretext and the guise of Qur`aan Majeed and Hadith. They are also constantly grovelling at the feet of the wealthy. It is appropriate to safeguard oneself from such Ulama and Qurraa.

A Buzrug once entered a marketplace of traders, and said to them, "*O traders! Your bazaar is counterfeit. Your buying and selling are Faasid. Your neighbours are wealthy and your abode is Jahannum."*

Hadhrat Ibn Abbaas (radhiallahu anhu) said, *" It is more difficult and arduous to earn a Halaal sustenance than to move one mountain to another."*

Severe Shortage

There is a severe shortage of three things in the world:

1. Halaal and pure wealth
2. A Muslim from whom peace and contentment can be acquired
3. People who practise the Sunnat.

An answer will have to be given

Hadhrat Ma`aaz (radhiallahu anhu) said, *"One will not be granted pardon and be saved in the Aakhirah without having answered to four things:*

1. *How the body was used (especially one's youth)*
2. *How one's life was spent*
3. *How much was one's knowledge practised*
4. *How wealth was earned and where it was spent."*

Believer and Munaafiq

Someone said, *"A Munaafiq earns wealth with greed, he stops in doubt and spends with pride.*
A believer earns with fear, accumulates with Shukr and spends purely for the pleasure of Allaah."

Halaal morsel

Hadhrat Yahya bin Ma`aaz (radhiallahu anhu) said, *"Obedience is a treasure from the treasures of Allaah Ta`ala, dua is its key and Halaal morsels are the teeth of this key.*
It is surprising that man will abstain from some Halaal food from fear of illness but he cannot abstain from Haraam sustenance out of fear of Jahannum." [Hadhrat Ibn Shabramah - (rahmatullahi alaih]

The workers of the world

A Buzrug said, *"The workers of the world are of four types:*

1. *Those who understand that sustenance is acquired through the order of Allaah Ta`ala, but not with means and effort. These are Mushriks (their ideology is like that of the Mushrikeen)*
2. *Those people who have Yaqeen that sustenance is acquired only from the order of Allaah Ta`ala but they doubt whether Allaah Ta`ala will grant them sustenance or not. These are Munaafiq (their actions are like those of the Munafiqeen)*
3. *Those who accept Allaah Ta`ala as the Raaziq and they are not in suspense and doubt, but they do not fulfil the rights of their wealth. In fact they disobey Him. They are Faasiq.*
4. *Those who accept Allaah Ta`ala as Raaziq; they are not in doubt and they fulfil the rights of their wealth. These are the true believers."*

Haraam nourishment

The slave of Hadhrat Abu Bakr (radhiallahu anhu) used to work and bring something for his master to eat. Hadhrat Abu Bakr (radhiallahu anhu) used to enquire about the source before consuming it. If it was acceptable, he would consume it; otherwise not. One day, as usual, the slave brought something and Hadhrat Abu Bakr (radhiallahu anhu) ate it without enquiring about it. The slave asked in surprise: *"Today you ate without enquiring?"*

Hadhrat Abu Bakr (radhiallahu anhu) said: *"I am very hungry hence I forgot. Where did you acquire this from?"* The slave replied:*" I was a soothsayer during the times of ignorance and someone benefited from my services. He promised to compensate me. Today, by coincidence I passed by his place where he was having a Walimah and he gave me some of that food."*

Hadhrat Abu Bakr (radhiallahu anhu)'s complexion changed and he was deeply perturbed that Haraam food had entered his stomach, whereas Rasulullah (sallallahu alaihi wasallam) said that Jannat becomes Haraam on that body which was nourished with Haraam sustenance. He placed his finger on his tongue again and again and spewed everything out until he was satisfied that there was nothing left in his stomach. [Hadhrat Zaid Bin Arqam (radhiallahu anhu)]

Five principles of trade

Every trader must necessarily keep in mind five very important principles to save himself from Haraam sustenance.

1. He should never omit, delay or be deficient in any Fardh of Allaah Ta`ala because of his trade commitments. (For example, he completely omits Salaat, or he delays it until it becomes Qadha or he performs it without Jamaat or without taking into consideration the necessary etiquettes)
2. He should never cause any harm or difficulty to someone because of his trade.
3. He should engage in trade with the intention to provide Halaal sustenance for himself and his family and also to save him from the disgrace of becoming dependent on others. He should not make the intention of becoming wealthy

4. He should not engage in extraordinary effort and striving in acquiring wealth, which results in his expending all his time and concentration in this, as though this is the sole objective of life.
5. He should understand that business, profession or trade are only external means and that Allaah Ta`ala is the real Sustainer.

These five things have been outlined for the benefit of those traders who are trustworthy and distinguish between Halaal and Haraam. The person who is unfaithful, treacherous, who lies, trades by plotting and scheming, indulges in interest and bribery, and who does not discharge his Zakaat will not purify his wealth by intending to carry out these five things.
In fact, it is stated in a Hadith that the person who engages in trade whilst disobeying Allaah Ta`ala and opposing the injunctions of the Shariah, who gives Zakaat from this Haraam wealth, who spends in Sadaqah and charity and who does other good works by spending this wealth, all this will be gathered and flung into Jahannum.

Hadhrat Imraan Bin Hussein (rahmatullahi alaih) said, *" The Hajj, Jihaad, Sadaqah, charity etc. carried out with that wealth which is acquired through interest, bribery, treachery, scheming, unfaithfulness, theft, etc., are not accepted."*

GOOD MORALS AND HOSPITALITY

The advice of Hadhrat Jaabir (radhiallahu anhu)
Hadhrat Jaabir (radhiallahu anhu) said, *"O Abu Atiyyah! Always remember this advice of mine and continue to practise them.*
Have love for Nabi (sallallahu alaihi wasallam), his children and all his companions. In fact, you should even love the one who loves them, even though he may externally be a sinner. Bear enmity and hatred for the one who hates our Nabi (sallallahu alaihi wasallam) and his children, even though he may be externally pious and devout.
Feed the poor, make Salaam to the Muslims, and inculcate the habit of awakening in the last portion of the night to perform Tahajjud Salaat, when most others are asleep. I have heard from Nabi (sallallahu alaihi wasallam) that Hadhrat Ebrahim (alaihi salaam) became the beloved and friend of Allaah Ta`ala because all these qualities."

Hadhrat Ibn Abbaas (radhiallahu anhu) said, *"Salaat, Zakaat, Hajj, etc. and hospitality to guests are the means of entrance into Jannat."*

Hospitality
Hadhrat Ebrahim (alaihi salaam) would never sit down to eat without a guest. At times, when he had no guest by the afternoon, so he would walk for miles until he found a guest to share his meal with him.

Hadhrat Ali (radhiallahu anhu) said, *"It is more preferable to me to feed a guest than to free a slave."*

The invitation of the poor
It was the noble habit of Hadhrat Umar (radhiallahu anhu) that whenever he saw a poor person, as he was about to have a meal, he would invite him to partake of the

meal. He used to say, *"You people invite those who are not in need and you overlook those who are really in need."*

Jannat and Jahannum

Someone asked Nabi (sallallahu alaihi wasallam), *"What action would take one to Jannat?"*

Nabi (sallallahu alaihi wasallam) replied, *"Taqwa and good character."*

He then asked, *"And what takes one to Jahannum?"*

Nabi (sallallahu alaihi wasallam) replied, *"The tongue, private parts and evil character."*

Someone related the statement of Hadhrat Aishah (radhiallahu anha) that good morals and character, good relations (especially with neighbours) and maintaining family ties increase in the inhabitants of the locality and gives Barkat to one's life.

Five dangerous things

Hadhrat Ibn Umar (radhiallahu anhu) reports that Hadhrat Abu Bakr (radhiallahu anhu), Hadhrat Umar (radhiallahu anhu), Hadhrat Uthmaan (radhiallahu anhu), Hadhrat Ali (radhiallahu anhu), Hadhrat Abdur Rahmaan (radhiallahu anhu), Hadhrat Ibn Mas`ood (radhiallahu anhu), Hadhrat Huzaifah (radhiallahu anhu), Hadhrat Abu Sa`eed Khudri (radhiallahu anhu), Hadhrat Ma`aaz (radhiallahu anhu) and himself (the ten of them) were sitting in Musjid-e-Nabawi when an Ansari youth entered and asked Nabi (sallallahu alaihi wasallam), *"Who is the best Muslim?"* Nabi (sallallahu alaihi wasallam) replied, *"The one with the best character."*

He then asked, *"Who is the most intelligent?"*

Nabi (sallallahu alaihi wasallam) replied, *"The one who remembers death the most."*

When the youth heard this he remained silent. Nabi (sallallahu alaihi wasallam) then turned towards us and said, *"Five things are extremely dangerous. May Allaah Ta`ala save all of you from them. There is great destruction and ruin for the one who becomes embroiled in them.*

1. *When people become accustomed to and indulge in immodesty openly and unashamedly, then such new plagues and illnesses will befall them that they will not even know.*
2. *When people start weighing and measuring less (in business), then different types of calamities, grieves and oppressive rulers will be placed over them.*
3. *When people leave out the paying of Zakaat, then rain will be withheld from them.*
4. *Those who break the pledge of Allaah Ta`ala and His Rasool (sallallahu alaihi wasallam), their enemies will be granted victory over them.*
5. *That nation whose Ulama and leaders abandon giving discourses on Qur`aan Majeed, enjoining good and forbidding evil, fear and terror will be created in them."*

He (sallallahu alaihi wasallam) also said, *"If you cannot assist people with wealth, then at least you should deal with them in a pleasant manner and with good character. This is also assisting them."*

Graceful and noble character

When Hadhrat Nawaas Bin Sam`aan Ansari (radhiallahu anhu) asked Nabi (sallallahu alaihi wasallam) about goodness and evil, Nabi (sallallahu alaihi wasallam) replied, *"Goodness is good character and sin is that which creates a shudder and fear in the heart, and you dislike that it be made public."*

He (sallallahu alaihi wasallam) also said, *"A man's honour is the Deen, his benevolence and kindness is intelligence and his earning is good character."* [Hadhrat Abu Hurairah (radhiallahu anhu)]

He (sallallahu alaihi wasallam) said, *"The one who will be closest to and most beloved by me on the Day of Qiyaamah will be the one whose character is exemplary. The one who will be farthest from and most hated by me will be the one with the worst character."* [Hadhrat Abu Tha`labah (radhiallahu anhu)]

Nabi (sallallahu alaihi wasallam) said, *"Indeed good character melts sins just as sunshine melts ice and evil character spoils goodness just as vinegar spoils honey."* [Hadhrat Ibn Abbaas (radhiallahu anhu)]

The rein of mercy and punishment

Hadhrat Ma`aaz (radhiallahu anhu) said, *"Nabi (sallallahu alaihi wasallam) gave me parting advice that I should adopt good character with the people."*
He said, *"Understand good character to be rein of Allaah Ta`ala's mercy. Holding fast onto this rein, the angels lead the ones with good character into Jannat. Evil character is the rein of Allaah Ta`ala's anger. Shaitaan takes hold of it and leads one into Jahannum. (i.e. good character takes one into Jannat and evil character leads one straight to Jahannum)."* [Hadhrat Jaabir Bin Abdillaah (radhiallahu anhu)]

Two qualities

Someone once said, *"The beauty of Islaam is in two things: generosity and good character."*

The responsibilities of the guest and host

A Buzrug once stated, *"Three things are binding on both the guest and host.*
The three things for the host are:

1. *He should not exceed his limitations (what he can afford)*
2. *He should entertain his guest with Halaal wealth*
3. *He should himself be wary of the times of Salaat and also inform the guest about them.*

(During weddings, most people omit their Salaats and others make it Qadha)

The three things that are binding upon the guest are:

1. *Wherever the host tells him to sit, he must sit.*
2. *He should be pleased and satisfied with the time of the appointment set by the host*
3. *He should make dua for the host prior to departing."*

It is stated in a Hadith that the person who fulfils the Zakaat from his wealth, entertains his guest and removes the difficulty of people, is not a miser.

SHUKR (GIVING THANKS)

A beloved habit in the Sight of Allaah Ta`ala
Hadhrat Anas Bin Maalik (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam) that the most beloved thing in the Sight of Allaah Ta`ala is when His slave spends of the blessings bestowed upon him and he praises Him for it.

Jannat for expressing Shukr
Hadhrat Asmaa Binti Yazeed (radhiallahu anha) reports from Nabi (sallallahu alaihi wasallam) that on the Day of Qiyaamah when all of the creation is gathered, an angel will call out, *"Soon people will know who is worthy of Allaah Ta`ala's mercy."* Then he will call out, *"Those whose sides remained aloof from their beds (the performers of Tahajjud) should stand up."* A small group pf people will stand.
Thereafter the angel will say, *"Those people whose trade, (buying and selling) did not prevent from the Thikr of Allaah Ta`ala, should also stand up."* Upon hearing this, another small group will stand up.
Then the angel will call out, *"Those who praised Allaah Ta`ala under all conditions, in their ease, comfort, difficulty and constrained times, should also stand."* Hearing this, another a small group will stand up.
After this, the reckoning of the general masses will begin.

Shukr is very simple
Hadhrat Moosa (alaihi salaam) asked Allaah Ta`ala, *"You have made Aadam (alaihi salaam) with Your Blessed Hands, You blew Your Rooh into him, placed him in Your Jannat and the angels made Sajdah to him. How did Aadam (alaihi salaam) give proper Shukr for all these bounties?"*
Allaah Ta`ala replied, *"O Moosa! Aadam conceded this fact that it was I Who granted him all these bounties. This is sufficient Shukr."*

Subhaanallaah! How simple has Allaah Ta`ala made it for us! Otherwise who would ever be able to give proper Shukr to The King of kings?

Four great bounties
Hadhrat Qataadah (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam) that the person who has acquired four things has indeed acquired the bounties of the world and Aakhirah:

1. A tongue constant in Thikr
2. A heart which makes Shukr
3. A body which makes Sabr
4. A pious and obedient wife.

Hadhrat Dawood (alaihi salaam) prayed to Allaah Ta`ala thus, *"O Allaah Ta`ala! Grant me four things, a tongue in remembrance, a thankful heart, a patient body and wife that will be of assistance in both worlds.*
And protect me from four things, disobedient children, such a wife who makes me old before my time, such wealth which a curse to me and an evil neighbour that conceals my virtues and divulges my evils."

Hadhrat Muaawiyah (radhiallahu anhu) asked the people whether they know what *Aafiyat (peace/contentment)* is. Each person answered according to his understanding. He then said, *"Peace is in four things; a comfortable home in which to reside, a sustenance which suffices for one (and one's family), a pious and obedient wife and not being close with the king or governor."*

A blessing which is ???? gratitude

Hadhrat Sufyaan Thauri (rahmatullahi alaih) used to say, *"If a person is saved from two things, then he ought to make Shukr to Allaah Ta`ala.*

1. *Going to the door of a king, governor or ruler (a person goes to their door because of difficult circumstances)*
2. *Going to doctors and hakeems (it is clear that one goes to them only in illness)."*

Two lofty bounties

Hadhrat Bakr Bin Abdillaah Mazni (rahmatullahi alaih) said, *"That person who is granted both Imaan and good health should realize that he has acquired the most lofty bounties in the world and Aakhirah. Imaan for the Aakhirah and good health for this world."*

Hadhrat Ibn Abbaas (radhiallahu anhu) said, *"Most people are usually misled and deluded because of two bounties, good health and leisure (free time)."*

Bounties of distinction

It is the statement of some Tabiee, *"That person who has been granted many worldly bounties should praise Allaah Ta`ala in abundance. The person who is afflicted with illness and calamities should make Astaghfaar in abundance, and the person who is in difficult circumstances and poverty should recite 'Laa Howla Wa Laa Quwwata Illa Billaah Hil Aliyil Azeem' in abundance." (Wealth, health, sickness and poverty are all bounties from Allaah Ta`ala).*

Extremely fine food

It is reported from Nabi (sallallahu alaihi wasallam) that the food which includes four qualities is indeed very fine.

1. It is Halaal
2. Allaah Ta`ala's name is taken at the beginning
3. There are many eaters
4. Praises are offered to Allaah Ta`ala upon completion.

He (sallallahu alaihi wasallam) also said that when a person recites *Alhamdulillah* upon a bounty of Allaah Ta`ala, Allaah Ta`ala takes that person's blessing and increases his rewards.

Nabi (sallallahu alaihi wasallam) said that the blessing of being a believer is astonishing. Every condition of his is beneficial best for him. When he makes Shukr for any bounty or Sabr for any calamity, he is granted extra bounties and reward. (This blessing is not granted to anyone besides the believers. If only we can fully appreciate its value).

Someone asked Hadhrat Makhool (rahmatullahi alaih) which bounties are referred in the following Aayat:

"Then you will most definitely be asked on that day regarding the bounties."

He replied, *"Cold water, eating to one's fill, a house to live in, perfect and able limbs of the body, peaceful sleep, etc."*

The advice of Hadhrat Isaa (alaihi salaam)

It is said that once Hadhrat Isaa (alaihi salaam) approached his companions in a strange condition. He wore clothes of thick wool, the hair on his head and moustache were shaven, his complexion was changed, his eyes were full of tears, he was weak and enervated due to hunger and thirst, and his lips were dry. After making Salaam, he said, *"Alhamdulillah, I have, through the order of Allaah Ta`ala, placed this world in perspective and I am not boasting about it. O Bani Israeel, look down upon the world! It will become debased in front of you and the Aakhirah will become honoured and sanctified. Do not look down upon or regard as trivial the Aakhirah, otherwise the love for this debased world will enter your hearts, which at all times inclines man towards fitnah and fasaad.*

If you desire my friendship, then create a hatred and dislike in your heart for this world. Without this, my friendship is not possible

O Bani Israeel! Make the Musaajid your homes (pass your time with enthusiasm in the Musaajid as you do in your homes).

Regard the Qabrastaan as your final abode (because you will spend a long time there after your death). Live in this world as guests.

Look at the birds in the sky. They neither farm (do business) yet Allaah Ta`ala provides for them."

Praise and Shukr

Hadhrat Sa`eed Bin Jubair (radhiallahu anhu) used to say that the first people to enter Jannat will be those who make Shukr and praise Allaah Ta`ala under all conditions.

Praise and Shukr are the dua of all the pious people, angels, inmates of Jannat and even the Ambiyaa (alaihimus salaam).

Upon the birth of Hadhrat Ismail and Is`haq (alaihimus salaam), Hadhrat Ebrahim (alaihi salaam) said: *"All praise to Allaah Ta`ala, that Being Who granted me in my old age Ismail and Is`haq. Indeed my Rabb answers the duas."*

Similarly the duas of other Ambiyaa (alaihimus salaam) have been reported.

The inmates of Jannat will praise Allaah Ta`ala on six occasions:

1. When the sinners will be separated, they will say, *"All praise to Allaah Ta`ala, That Being Who has saved us from the oppressive nation."*
2. Whilst crossing the Pul Siraat, they will say, *"All praise to Allaah, That Being Who has removed from us grief. Indeed our Rabb is All-Forgiving, Most Appreciative.*
3. After having taken a bath in the Spring of Life, they will look towards Jannat and say, *"All praise to Allaah, That Being Who has guided us with this. We would never have been guided had Allaah not guided us."*
4. Upon entering Jannat, they will say, *"All praise to Allaah, That Being Who has fulfilled His promise and made us inheritors of the land (Jannat)."*

5. Upon reaching their respective abodes, they will say, *"All praise to Allaah, That Being Who has removed from us grief. Indeed our Rabb is All-Forgiving, Most Appreciative.*
6. Upon completion of their eating, they will say, *"All praise to the Rabb of the universe."*

Four things and Shukr

A Buzrug once mentioned, *"Four things incline me towards making Shukr.*

1. *Allaah Ta`ala has created millions of creations, and He has made the human being the most virtuous and best creation of all. All praise to Allaah Ta`ala for having created me amongst mankind.*
2. *He has granted men virtue over women and made me a man.*
3. *Islaam is the best of all religions, I make Shukr unto Him that He has made me among the Muslims.*
4. *The Ummat of Nabi (sallallahu alaihi wasallam) is the best of all the Ummats. All praise to Allaah that he has made me among this Ummat."*

The thankful and patient slave

A Buzrug once said, *"That person who has the following two qualities is a thankful and patient slave of Allaah Ta`ala.*

1. *He always looks upon those who are above him in matters of Deen and Aakhirah, so that he may acquire the zeal for carrying out more good actions.*
2. *He always look at those who are worse off than him in matters of the world, so that the quality of Shukr may be instilled in him."*

Our condition is the exact opposite. In matters of Deen, most of us look upon those whose good deeds are limited who are low in actions, such that they even neglect the Fardh obligations. In fact, they even consider this (little) to be excessive. The following words emanate from the lips of such people (who look at those below them in Deen): *"Brother, I may be performing my Salaat without Jamaat or even Qadha (but at least I am performing it), whereas so and so, does not even perform Salaat at all."*

As far as worldly matters are concerned. we look at the rich and affluent ones, which creates in us a desire for worldly possessions. In order to acquire the fancy things they have, we begin to accumulate wealth in any way possible, without stopping to consider and to differentiate between Halaal and Haraam. We tire ourselves in amassing wealth, and then, even after all this, we still never have enough to be able to surpass the rich and ours always looks too little. This is the reason why the words of Shukr never emanate from our tongues.

Every one of us should try to inculcate the habit of making Shukr for every bounty big or small, and we should understand that these bounties have been granted to us purely as a favour from Allaah Rabbul Izzat and that we are most certainly not deserving of them.

There is not a moment in any person's life where s/he is not enjoying some bounty or other from Allaah Ta`ala. The fact that we breathe in air so easily is in itself a great bounty and blessing, for which we are not able to be thankful enough.

If by the Fadhl of Allaah Ta`ala we are able to carry out a good action, then we should never be proud and haughty. Rather, we should be thankful that Allaah Ta`ala has granted us the Taufeeq to carry it out. If we are involved in any difficulty or calamity, Allaah Ta`ala forbid then we should make Astaghfaar and even then have hope for some reward from Allaah Ta`ala.

Humility

Hadhrat Sulaimaan (alaihi salaam) was once riding somewhere when someone said to him, *"O Rasool of Allaah! You have been granted such bounties from Allaah which none before was granted."*

Hadhrat Sulaimaan (alaihi salaam) mentioned, *"The person who has acquired four things has indeed acquired all bounties:*

1. *The internal and external fear of Allaah Ta`ala*
2. *Moderation in wealth and poverty*
3. *Justice in friendship, animosity, anger and happiness*
4. *Praising Allaah Ta`ala in both good and difficult circumstances."*

The greatest bounty

Someone asked Hadhrat Abu Zarr Ghafaari (radhiallahu anhu), *"What is the greatest bounty?"* He replied, *"That body which is saved from the punishment in the grave and is hopeful of reward."*

TRUST IN ALLAAH TA`ALA

Do not be over concerned about tomorrow

Hadhrat Isaa (alaihi salaam) said, *"Do not keep food for tomorrow, because tomorrow will come with food for you. Look at the ants! Who provides them their sustenance? If this thought comes to your mind that the ant is very minute and small and it requires very little sustenance, then look at the birds in the sky. If you have this thought that the birds fly around in search for their food, then there are so many more creations of Allaah Ta`ala which cannot move far in search for food. The allotted provision of each one reaches it."*

Allaah Ta`ala Alone Knows

Hadhrat Umar (radhiallahu anhu) said, *"I never worry about what my condition will be tomorrow, whether it will be good or bad. This is so because I am not aware whether goodness for me, lies hidden in good conditions or in bad conditions. This is known only to Allaah Ta`ala."*

"Some things you dislike whilst it may be good for you and some things you prefer, whereas it may be bad for you. Allaah Knows and you do not know."

Touchstone

Hadhrat Dawood (alaihi salaam) said to Hadhrat Sulaimaan (alaihi salaam), *"Son, A man's Taqwa is known by three things:*

1. *He has trust in those things which he does not receive*
2. *Those which he does get, he expresses full and total pleasure*

3. *He adopts complete patience when items are lost or misplaced."*

The provisions of trust

Hadhrat Abu Mutee` Al-Balkhi (rahmatullahi alaih) said to Hadhrat Haatim Assam (rahmatullahi alaih), *"I have heard that you have travelled through the valley of trust without any provisions?"* He replied, *"No! In fact I have four things with me in which I have full trust as provisions for the road: (1) I have understood that the entire universe and all its contents are in the control and possession of Allaah, (2) I have understood the entire creation as Allaah Ta`ala's family, (3) I have Yaqeen that sustenance and its means are in the Control of Allaah Ta`ala and (4) I accept that the Decree of the Creator is carried out on the creation."*

Hadhrat Abu Mutee` (rahmatullahi alaih) said, *"Maa Shaa-Allaah, What can be said of such provisions? With this, all the paths in the Aakhirah can also be easily travelled, let alone in this world."*

Do not say three

Someone said to Hadhrat Shaqeeq Zaahid (rahmatullahi alaih), *"Give me some advice."*

He said, *"Always remember three things:*

1. *Continue to make the Ibaadat of Allaah Ta`ala, and it will grant you steadfastness.*
2. *Always oppose and fight the enemies of Allaah Ta`ala, and Allaah Ta`ala will aid you (the naffs and shaitaan are the greatest enemies).*
3. *Fulfil your oaths and you will find Allaah Ta`ala at your side. (It is necessary to fulfil the pledge made to Allaah Ta`ala and those made to the creation)."*

Safeguard knowledge

Hadhrat Abdullah Bin Mas`ood (radhiallahu anhu) said, *"If the knowledgeable ones safeguard their knowledge and only expend it on worthy recipients, then they will become the leaders of the world. However, the Ulama utilise their knowledge to acquire the world by expending it upon the worldly people, hence they have become debased. (Both, in the Sight of the Creator and the creation)."*

Four portions of Islaam

Hadhrat Ali (radhiallahu anhu) said, *"There are four parts to Islaam; (1) Yaqeen, (2) Justice, (3) Patience, and (4) Jihaad."*

The Ulama have explained that each of these have two points:

1. Every action is carried out solely for Allaah Ta`ala, and there is no worldly benefit or pleasure for the creation in it.
2. the one with Yaqeen one is content with the Promise of Allaah Ta`ala about his sustenance. (There is no doubt in the heart whether one will receive it or not).

There are also two parts to justice:

1. If the right of anyone is due, then one fulfils it without that person having to ask for it.

2. A rightful need is fulfilled with softness and meekness.

There are also two parts to patience:

1. One happily endures whatever difficulty comes one's way in the fulfilment of the Commands of Allaah Ta`ala.
2. One enthusiastically bears with patience whatever difficulty there may be in abstaining from the prohibitions of Allaah Ta`ala.

Similarly, Jihaad is also divided into two parts:

1. One refers to never being oblivious of one's original and chief enemies (naffs and shaitaan). One must understand that even though one may become unmindful of shaitaan, he is never careless. He is ever laying in wait, just as a wolf lies in wait for unsuspecting sheep.
2. One becomes pleased and contented over minimal wealth, so that one may be saved from its evils.

Every person desires to accumulate enough wealth so that he may live comfortably, but the reality is that most evils are created through wealth.
Many poor persons labour under this false conception that if they had wealth they would use it in good and beneficial avenues and that they will stay away from evils. Nevertheless, very few turn out like this. Very few are saved from evils when they are in possession of wealth. Only those whom Allaah Ta`ala desires are saved from its evils.

Six formulas for success
Hadhrat Shaqeeq Zaahid (rahmatullahi alaih) asked Hadhrat Haatim Assam (rahmatullahi alaih), *"You have been coming to me for the past 30 years. What have you learnt in this time?"*
Hadhrat Haatim Assam (rahmatullahi alaih) replied, *"I have learnt six things. If I practise them fully, then I will be saved from the difficulties in this world and Aakhirah."*
Hadhrat Shaqeeq Zaahid (rahmatullahi alaih) told him to explain on this so that all may benefit from. He said, *"The first thing is that I have contemplated over and over again the following Aayat whilst sitting in your gathering:*

'There is not an animal on earth,
Except that its sustenance is with Allaah.'

I have counted myself amongst them, and have Yaqeen that my allotted sustenance will reach me. After all, Allaah Ta`ala sustains the largest of animals, like elephants and even the smallest of them, like fish and ants. I complete Yaqeen that Allaah Ta`ala will provide my sustenance and I have immersed myself in His Ibaadat.

The second thing is that I have contemplated over the Aayat:

'Indeed the believers are brothers'

I have come to this conclusion that since all believers are brothers, this implies that each Muslim should deal with his fellow believers with love, benevolence and compassion. On the other hand, I have concluded that hatred and jealousy are the foundation and cause of strife and arguments among Muslims. I have made a concerted effort to eradicate hatred and jealousy from my heart and Alhamdulillah,

my condition has evolved to such an extent that if I hear of a fellow Muslim brother in the east who is in some difficulty, then I am so grieved as though it is I who am in difficulty. When I note any Muslim is in ease and comfort, then I am just as pleased as though it is I who am in that condition.

The third thing is that I have noticed that in this world everyone has some or the other friend or beloved. I have made my friend and beloved the obedience to and Ibaadat of Allaah Rabbul Izzat. I have established such a close connection that I have excluded everyone else.

The fourth thing is that I have noticed that in this world everyone has some or the other enemy, from whom they keep away. I have made my greatest enemy shaitaan and the kaafir. To oppose the kaafir is simple. If I overpower or kill him in battle, then I am a soldier and if, Allaah Ta`ala forbid, he kills me then I am a martyr. There is success for me in every condition. However, opposition to shaitaan is extremely difficult and cumbersome. He is such a formidable and sly opponent that he watches my every move, which even I don't see. He is always waiting for the slightest opportunity to ambush me and to despatch me to Jahannum. It is for this reason that I have made such a concerted effort that I have developed such a hatred in my heart for him that I am constantly opposing this enemy of mine.

The fifth thing is that I have noticed that in this world some dwelling is necessary for every person without which a life of ease and comfort is not possible. As large and spacious a house is, so much more comfort it affords. It is for this reason that every person is engaged in adorning and decorating his home. After much thought and contemplation, I have realised that the grave is my actual abode. Therefore, I am constantly engaged in beautifying and decorating it.

The sixth thing is that I have noticed everything in this world has a seeker and the seeker is constantly occupied in achieving the sought. I have found my seeker to be Malakul Maut and after much thought, I am not aware when he will come to fetch me. I have, therefore made preparation for the journey so that when he does finally come, I may be able to join him without delay or complaint."

Hadhrat Shaqeeq (rahmatullahi alaih) said, *"Maa Shaa Allaah, you have chosen these points with much intelligence and thought. If people practise upon this, then there is no doubt that they will be successful in both worlds."*

The reality of trust

Hadhrat Abdur Rahmaan Bin Ya`la (radhiallahu anhu) said, *"A person asked Nabi (sallallahu alaihi wasallam), 'How should I have trust in Allaah Ta`ala. Should I just leave my camel untied and have trust that if Allaah Ta`ala wishes, it will not go anywhere and He will return it to me, or should I tie it and then have trust in Allaah (In other words should I make any effort or not?')*
Nabi (sallallahu alaihi wasallam) replied: 'Tie your camel and then have trust in Allaah Ta`ala.'"

Some people labour under this misconception that to make use of their own effort is contrary to Tawakkul, whereas Allaah Ta`ala has created some or the other means for everything. To turn completely away from the means is contrary to the system of

Allaah Ta`ala, and (contrary to) intelligence. Nevertheless, all means are dependent on Allaah Ta`ala and He is free from relying on any means. He has the Power to bring anything into existence without the means. Nothing is possible, even with means, if the Order of Allaah Ta`ala is not given. Allaah Ta`ala is able to make rain fall without clouds, and He is also able to prevent rain from falling even with the existence of clouds. Proper Tawakkul implies, that together with making use of the means and effort, we place our full and unreserved trust in Allaah Ta`ala that the means and the final result are totally in His Control.

Three qualities of the Auliyaa of Allaah Ta`ala

A Buzrug once mentioned, *"Three qualities are inherent in all Auliyaa of Allaah Ta`ala:*

1. *They have trust in Allaah Ta`ala in all matters*
2. *They rely on Allaah Ta`ala at all times*
3. *They refer to Allaah Ta`ala in all matters."*

The advice of Hadhrat Luqmaan (alaihi salaam)

Hadhrat Luqmaan (alaihi salaam) said to his son whilst he was on his deathbed, *"Son, Upto now I have given you much advice. Now I am going to give you six morrre, wherein is hidden all knowledge.*

1. *Remain occupied in worldly activities as long as you are going to remain alive (No one knows at what age he will die; death can come in the very next minute. For the person who has this perception, how can he ever remain occupied in worldly activities?)*
2. *Make the Ibaadat of Allaah Ta`ala in proportion to your dependence to Him for your needs. (Our existence, death, the next life, thereafter reckoning, entrance into Jannat and remaining there forever, as a matter of fact, everything thing is dependent upon Allaah Ta`ala. The object is that the slave of Allaah Ta`ala must remain engaged in the Ibaadat of Allaah Ta`ala at all times.)*
3. *Carry out actions in accordance with the place you desire in the Aakhirah (Who does not desire to have the biggest and best places in the Aakhirah? In proportion, the efforts and striving for it should also be great).*
4. *As long as you are not saved, make a concerted effort at safeguarding yourself from the Fire of Jahannum. (One will know only after death whether one is successful or not. The object is that one be engaged in good actions for one's entire life).*
5. *Continue sinning as long as you have the ability to bear patiently the Punishment of Allaah Ta`ala. (We are not able to bear the punishment of Allaah Ta`ala for even single second. Therefore, we should not sin for even one second).*
6. *Before carrying out any sin, first seek out such a place where Allaah Ta`ala and His angels are not present. (Whenever you desire to sin, then bear this in mind that Allaah Ta`ala is ever-watching, because there is no place or time where He is not present. This thought will, Insha-Allaah Ta`ala discourage one from sinning)."*

Yaqeen and Tawakkul

Someone once asked a Buzrug *"What is the difference between Yaqeen and Tawakkul?"* He replied, *"Yaqeen means to prepare all things for the Aakhirah and*

thereafter to place your trust in Allaah Ta`ala. To gather worldly means and thereafter repose trust in Allaah Ta`ala as far as worldly matters are concerned is Tawakkul."

A Buzrug once said, *"There are two types of Tawakkul.*

1. *One should have this Yaqeen regarding sustenance that you will definitely receive your allotted share of sustenance and remain contented with your sustenance. Never be discontented or in doubt. (The meaning of this is definitely not that one abandon means of earning a livelihood and sit in the Musjid. As much as possible, one should adopt the means of earning a living, which Allaah Ta`ala has provided for His slaves. The slave knows not where his sustenance is hidden. Therefore to adopt various means to earn a living is not contrary to Tawakkul).*
2. *With regard to reward for good deeds, one needs to have Yaqeen in the promise of Allaah Ta`ala. (Allaah Ta`ala has promised reward for good actions, provided there is sincerity). The sincere slave fears for the acceptance of his actions as he knows not whether his actions are accepted or not. (There are various conditions for the acceptance of deeds. There are times when a person does many good deeds but because of some or other flaw his deeds are not accepted)."*

Protection

Hadhrat A`taa Bin Saa`ib (radhiallahu anhu) said, *"A few of us denied that we should make some special arrangements for the protection of Hadhrat Ali (radhiallahu anhu). So, one night, we sat at his door. In the morning, when he left for Fajr Salaat, he asked us the reason for our presence. We made it clear to him that we were there for his protection. He asked, 'Protection of the inhabitants of the heaven or earth?' One of us said, 'Hadhrat, who is able to protect the inhabitants of the heavens? We are protecting the inhabitants of the earth.' He said, 'First the decree is made in the heavens. Is it possible for anything to happen contrary to that? Two angels are assigned for the protection of each person, but the Decree of Allaah Ta`ala reigns supreme, against which even the protective angels cannot help against. (So what is the benefit of your protection, since the Decree of Allaah Ta`ala will come to pass. None will be able to prevent it.)"*

ABSTINENCE

Is Taqwa better or Ibaadat?

Hadhrat Abdullah Bin Mutraf (rahmatullahi alaih) reports from Hadhrat Qataadah (rahmatullahi alaih) that compared to a person is very punctual in Salaat, Roza, etc. and a second person who has comparatively less in these acts of Ibaadat but he is more pious than the first. The second person who has more Taqwa is better than the first, because Taqwa is better than Ibaadat.

Jannat in place of six things

Rasulullah (sallallahu alaihi wasallam) said, *"People, if you can promise me six things, then I promise you Jannat.*

1. *Always speak the truth*
2. *Fulfil promises as far as possible*
3. *Do not breach a trust*

4. *Keep your gazes low*
5. *Safeguard your private parts*
6. *Save your limbs from Haraam.*

And you will be made to enter the Jannat of your Rabb." [Reported by Hadhrat Anas Bin Maalik (radhiallahu anhu.)]

Three qualities

Nabi (sallallahu alaihi wasallam) reports that Allaah Ta`ala says,

1. *"O My slaves, fulfil My Faraaidh, and you will be counted amongst those who make the most Ibaadat.*
2. *Stay away from my Prohibitions, and you will be taken to be the most abstinent.*
3. *Be contented with My Bestowed Bounties, and you will be counted amongst the most wealthy."* [Reported by Hadhrat Imraan Bin Hoosein (radhiallahu anhu.)]

Five signs of a good person and an evil person

Hadhrat Fudhail Bin Iyaadh (rahmatullahi alaih) said, *"There are five signs of a good person:*

1. *He has Yaqeen in his heart,*
2. *He is pious in Deen,*
3. *He abstains from worldly matters,*
4. *He has modesty and shame in his eyes,*
5. *He has fear and awe (for Allaah Ta`ala) in his body.*

Similarly, there are five signs of an evil person:

1. *Hardness of heart,*
2. *He has great concern for worldly matters,*
3. *Immodesty in his eyes,*
4. *Love for and strong association with the world,*
5. *Long aspirations."*

Caution

Hadhrat Umar (radhiallahu anhu) and Hadhrat Ibn Mas`ood (radhiallahu anhu) said, *"We would abstain from 90% Halaal things merely for this reason that we feared we may become unknowingly involved in some Haraam or doubtful thing."* [Faqeeh (rahmatullahi alaih)]

Astonishing!

Some Buzrugs mention, *"We all know that the whole world is surprising, but the most amazing is that human who is involved in five things and is yet happy with himself.*

1. *That person who has excess wealth and he does not utilise it for that Day when he will require it the most when he will be utterly poverty stricken (i.e. The Day of Qiyaamah).*
2. *That person whose tongue is hale and hearty and yet he is unwary and oblivious of the Thikr of Allaah Ta`ala, Tilaawat of Qur`aan and Tawbah and Astaghfaar.*
3. *That person who is healthy and free from ailments, yet he does not keep Nafl Saum, thereby subduing his naffs.*

4. *That person who lies on his bed until dawn, and in spit of his ability to do so, he does not awaken in the last portion of the night and engage in Tahajjud Salaat.*
5. *The person who persists in disobeying Allaah Ta`ala, when One Day he will have to stand before Allaah Ta`ala and give Hisaab (account)."*

What caution!
Hadhrat Abdullah Bin Mubaarak (rahmatullahi alaih) was once in Shaam, where his pen broke. He loaned a pen from someone and continued with his work. He forgot to return the pen. Upon returning home, he saw the pen amongst his goods. He immediately took the next caravan back to Shaam and apologising profusely returned the pen to its owner.

Allaah Ta`ala's Prohibitions
Halaal and Haraam are clear, but in between them there are countless things which are categorised as doubtful (because it is not clear whether they are Halaal or Haraam). He who stays away from these doubtful things will keep his Deen and honour safe. The one who does not abstain from the doubtful things will become involved in Haraam. If a person grazes his flock on the border of the pasture, his sheep will sooner or later, inevitably cross the border onto the other side.

Every king and ruler has his own limits and restrictions. The limitations of Allaah Ta`ala are the prohibitions (Haraam things). The basis and fountainhead of this is the piece of meat known as the heart, which is situated in the bosom of every human being. If this (piece of flesh) is in order, then the entire body is in order. If it is spoilt, then the entire body will follow suit. [Hadith]

The restrictions in Islaam
Hadhrat Abu Moosa Ash`ari (rahmatullahi alaih) said, *"Everything has a limit and restriction. The restrictions in Islaam are the under-mentioned things:*
1. *Abstention (This is the basis for the acceptance of actions)*
2. *Humility (This is the jewel of man.)*
3. *Shukr (This is the means of success, for it increases bounties and permits entrance into Jannat)*
4. *Patience (This is the saviour from the Fire of Jahannum)."*

The ten signs of Taqwa
No Ibaadat is accepted without Taqwa, which has ten signs.

The person in whom is found these ten qualities is a Muttaqi (pious person).

1. Safeguarding the tongue (from *gheebat*, carrying tales, lies, swearing, etc.)

2. Abstaining from suspicion and evil thoughts (Most evil thoughts and suspicions are incorrect and are the chief cause of infighting)

"Save yourselves from many suspicions, indeed some suspicion is a sin." [Qur`aan Majeed]
"Save yourself from suspicion. Indeed it is the most false speech." [Hadith]

3. Abstaining from poking fun at one another

"O you who believe, do not let one group belittle another, it may be that soon they (the belittled group) become better than the other." [Qur`aan Majeed]

4. Keeping the gazes low (So that the gaze does not fall onto something which Allaah Ta`ala has made Haraam).

"Say (O Muhammad – sallallahu alaihi wasallam), to the believing men (and women) that they lower their gazes." [Qur`aan Majeed]

5. Speaking the truth in all circumstances (Whether it is harmful to oneself, to one's family or a loyal friend)

"And when you speak, then speak fairly (the truth)." [Qur`aan Majeed]

6. Recognising the bounties of Allaah Ta`ala and appreciating them (So that one may not become involved in pride and vanity)

*"Say (O Muhammad – sallallahu alaihi wasallam), 'Count not your Islaam as a favour upon me. Nay, but Allaah Ta`ala has conferred a favour upon you and He has guided you to the Faith, if you indeed are true."* [Qur`aan Majeed]

7. Spending one's wealth for the Pleasure of Allaah Ta`ala and saving oneself from spending in inappropriate avenues.

"And when they spend, they do not waste nor are they miserly, they adopt a midway between this." [Qur`aan Majeed]
Israaf (waste) – To spend in sinful things or to spend in unnecessary occasions and spending more than is necessary.
Sakhaawat (generosity) – To spend without any difficulty in good and obedient works.

8. Avoiding pride and glory seeking (activities which bring name and fame). This is the greatest fault which prevents people from Jannat.

"This is the House of Jannat, it is made for those who do not seek glory (name and fame) on earth and neither mischief." [Qur`aan Majeed]

9. Regularly performing of the five times Salaat with Jamaat. (This is a pillar of the Deen. If this falls down, then the entire Deen is destroyed.)

"Safeguard (your) Salaat, and especially the middle Salaat." [Qur`aan Majeed]

10. Remaining firm and steadfast upon the way of the *Ahle Sunnat Wal Jamaat* (otherwise all other efforts will be in vain)

"Indeed this is my Straight Path. Follow it. Do not opt for other paths which will lead you away from The Path. This is (my) advice to you, so that you may become Muttaqi (pious)." [Qur`aan Majeed]

Three important things
Hadhrat Muhammad Bin Ka`ab Qarzi (rahmatullahi alaih) said, *"Make three things binding upon yourself and never abandon them.*

1. *Never oppress or be excessive on anyone, otherwise the effects of it will rebound on you. "Indeed the result of your rebellion will fall upon you."*
2. *Never plot and plan against anyone, lest you will also have to bear the consequences of it. "The plot of the evildoers does not fall except on its executer."*
3. *Never break a pledge, or you will have to suffer the evil consequences thereof. "He who breaks a pledge, indeed he is breaking on himself."*

The types of abstinence and Taqwa
Hadhrat Ebrahim Bin Ad`ham (rahmatullahi alaih) said that abstinence is of three types.

1. Zuhd-e-Fardh (To save oneself from Haraam)
2. Zuhd-e-Fadhl (To save oneself from (some) Halaal)
3. Zuhd-e-Salaamat (Save oneself from doubtful things).

Similarly, there are two types of Taqwa as well.

1. Taqwa-e-Fardh (Save oneself from the disobedience of Allaah Ta`ala)
2. Taqwa-e-Hazar (Save oneself from doubts)

Likewise, there are two types of grief.

1. That grief which is beneficial, like worry/concern about death and Aakhirah
2. That grief which is harmful, like grief and concern over the world and its bounties.

If there is no bamboo, the flute can't play
A lot of olive oil used to come into Madinah Munawwarah from Shaam. Hadhrat Umar (radhiallahu anhu) would use a certain container and measure out portions to distribute it amongst the Muslims. At his side sat a young boy, who would clean out the excess oil from the measuring container and rub it on his head. Hadhrat Umar (radhiallahu anhu) disliked this and ordered that the boy's hair be shaved off. If no hair remains, then the oil of others cannot be rubbed onto it.

Rented horse
Hadhrat Ebrahim Bin Ad`ham (rahmatullahi alaih) once hired a horse to travel someplace. On the way, the whip fell off his grip, since the horse was galloping fast, it was some while before he eventually managed to get the horse to stop. He tied the horse and went back walking to find his whip. Someone asked, *"Hadhrat, you have done a strange thing. You should have come back to fetch the whip with the horse."* He replied, *"I have hired the horse to go somewhere and not for the return trip."*

MODESTY AND SHAME

The Sunnat of the Ambiyaa (alaihi salaam)
Nabi (sallallahu alaihi wasallam) said, *"There are four things which are amongst the Sunnat of the Ambiyaa (alaihi salaam).*

1. *To apply Itr (scent)*
2. *To make Nikah*
3. *To use Miswaak*
4. *To be modest and aware of shame"*

Nabi (sallallahu alaihi wasallam) said, "When modesty leaves you, then you do as you please."

Be modest to Allaah Ta`ala
Rasulullah (sallallahu alaihi wasallam) said, *"O people, be modest to Allaah Ta`ala according to His Stature."* The Sahaabah-e-Kiraam (radhiallahu anhum) asked, *"All of us are modest to Allaah Ta`ala."* Nabi (sallallahu alaihi wasallam) said, *"The one who is most modest in front of Allaah Ta`ala is the one who safeguards all his limbs, (in that he does not use it in the disobedience of Allaah Ta`ala), he remembers death and disintegration (of his body), he is constantly concerned about the Aakhirah and he abandons the glamour of this world and makes preparation for the Aakhirah. Modesty is a part of Imaan and Imaan takes one to Jannat. Immodesty is oppression and oppression leads one to Jahannum."*

The curse of Allaah Ta`ala
Hadhrat Salmaan Faarsi (radhiallahu anhu) used to say, *"It will be simpler and more bearable for me to be given life, time and again and to withstand the pangs of death a multitude of times than for me to look at the private part of anyone else, or for anyone else to see my private parts."*

Hadhrat Ali (radhiallahu anhu) said, *"Allaah Ta`ala has cursed such people (who look at the private parts of others or allow others to view their privates parts)."*

A gaze is Fitnah
Hadhrat Isaa (alaihi salaam) said, *"Keep your gazes in check. The heart inclines towards lust through it. This (a gaze) is sufficient to involve and entrap one in Fitnah."*

Someone asked a Buzrug, *"Who is a faasiq?"* He replied, *"He who looks into the homes (of others) and does not lower his gazes from women."*

Allaah Ta`ala is also Modest
Upon seeing Nabi (sallallahu alaihi wasallam) crying, Hadhrat Umar (radhiallahu anhu) asked the reason. Nabi (sallallahu alaihi wasallam) said that Hadhrat Jibraeel (alaihi salaam) had just informed him that Allaah Ta`ala is shy when punishing an old person. So should not an old person also display shame? *[Faqeeh]*

In isolation also
Nabi (sallallahu alaihi wasallam) said to someone, "*Protect your private parts from all besides your wife and slave-girl."* He asked, "*When I am in isolation also?"* Nabi

(sallallahu alaihi wasallam) replied, *"Yes, in isolation be modest in front of Allaah Ta`ala."*

If the thought of sinning crops up, then…

A Buzrug once said to his son, *"Son, when the thought of sinning comes to your mind, then look up into the sky and have shame for the One in the sky. (i.e. when looking up into the sky, visualise that your Master is watching you. How then will you be able to sin?). Otherwise look at the ground and have shame for its Master (Just like the sky, the Master of the ground is also Allaah Ta`ala). If you cannot (find it in your heart to) make Tawbah, then understand that you are not human, but an animal."* [Faqeeh]

Nothing is hidden from Him

Hadhrat Fudhail Bin Iyaadh (rahmatullahi alaih) said, *"My brother, you are shameful of the people (when you commit a sin), that you close the door of the house, or draw the curtains close. But, you do not have any shame and modesty for the Qur`aan Majeed which your bosom holds, nor do you have any shame for that Master Who sees beyond the closed doors and drawn curtains? Nothing is hidden from Him." [Faqeeh]*

Precious sayings

Hadhrat Mansoor Bin Ammaar (rahmatullahi alaih) said,

1. *" He who keeps his gaze on his own faults will not find the opportunity to see the faults of others.*
2. *He who does not wear the apparel of Taqwa will not be protected by any other thing.*
3. *He who is contented with the given sustenance of Allaah Ta`ala, will never be saddened when looking at the wealth of others.*
4. *He who lifts the sword of rebellion will have his own hand slain by it.*
5. *He who digs a well for his brother will himself fall into it.*
6. *He who disgraces others will be humiliated himself.*
7. *The one who closes his eyes to his own evils will seek out the evils of others.*
8. *The one who works beyond his abilities will tire.*
9. *One who is independent (does not make use) of his intelligence will falter.*
10. *He who boasts in front of others will fall in their sight.*
11. *He who presents ignorance to others will be cursed by them.*
12. *He who sits in the company of the debased will be disgraced.*
13. *He who sits in the gatherings of the Ulama will become honourable.*
14. *He who goes to evil places will become defamed.*
15. *He who displays laziness in Deen will become embroiled in evils.*
16. *He who yearns the wealth of others will remain poor and destitute.*
17. *He who awaits peace will have to adopt patience.*
18. *He who remains unwary and ignorant of where he places his feet will have tread the path of regret.*
19. *He who fears Allaah Ta`ala will be successful.*
20. *The inexperienced will be deceived.*
21. *The one who suppresses the Ahle Haqq will be suppressed himself.*
22. *The desires and aspirations of the one who remembers death become less.*

23. *The one who treads the path of deviation will veer away from justice and righteousness."*

CONCERN AND CONTEMPLATION

This world and the Aakhirah

Hadhrat Aamir Bin Qais (radhiallahu anhu) said, *"The most pleased in the Aakhirah will be those who had the greatest concern and worry in the world for the Aakhirah. The ones who will laugh the most in the Aakhirah will be those who cried the most in the world out of fear for Allaah Ta`ala. Similarly, those with the purest Imaan in the Aakhirah will be the ones who had the most concern and contemplated the most for the Aakhirah in the world."*

Be concerned about five things

One should especially contemplate and be concerned about five things: signs, *Alaa Wa Na`am* (bounties), reward, punishment, and the grace and mercy of Allaah Ta`ala.

1. Signs – of the existence of Allaah Ta`ala. There are numerous and countless signs depicting the Oneness of Allaah Ta`ala and His Power. By contemplating these, one's Yaqeen and recognition of Allaah Ta`ala are increased.
2. *Alaa Wa Na`am* – (The apparent and hidden bounties of Allaah Ta`ala) Allaah Ta`ala has created countless bounties for man on earth. By contemplating them, one's love for Allaah Ta`ala will increase. *"Alaa"* refers to the apparent bounties of Allaah Ta`ala and *"Na`am"* to the hidden bounties. The limbs of man are amongst the *Alaa*, and the actions and resultants effects of these limbs are amongst the *Na`am*. For example, the eye is an apparent bounty and the sense of seeing is a hidden bounty.
3. Reward – Allaah Ta`ala has promised Jannat and its bounties for obedience to Him. By contemplating over it, one will be imbued with the desire to acquire it, and striving towards it will become easy.
4. Punishment – Allaah Ta`ala has decreed many types of punishments for those who disobey Him. By contemplating them, one will develop a fear for Allaah Ta`ala and the ability to save oneself from disobedience will be created.
5. The Grace and Mercy of Allaah Ta`ala and His Favours – Man is engaged in sin and disobedience to Allaah Ta`ala day and night but Allaah Ta`ala does not take immediate retribution for this. In fact, He forgives, overlooks and still continues showering a multitude of bounties. All of these most men do not deserve.

   How will man ever be able to fulfil the rights of these bounties, when he does not even keep away from disobedience? By contemplating these things, man will develop a sense of shame and regret, which is the basis of repentance. Therefore it is said, *"One moment of contemplation is better than an entire night of Ibaadat."* [Faqeeh]

Do not turn your attention towards three

A Buzrug once said, *"Do not contemplate and concern yourself with three things:*

1. *Poverty and constrained circumstances -- This will create and increase grief, worry, greed and anxiety, the result of which will be nil.*

2. *The excess of others on oneself – If someone oppresses you or commits some excess upon you, then do not unduly concern yourself about it otherwise you will develop hard-heartedness and hatred. You will always be preoccupied in anger, which is of absolutely no benefit.*
3. *Long life – Never have the desire of living longer in this world, otherwise you will have great aspirations of amassing wealth. Your life will be wasted and you will delay unnecessarily to do good actions."*

Difficult but better

Someone said, *"The reality of Taqwa is seen when a person develops such a state of heart (and mind) that he completely abandons vain and useless talk and thoughts. When his mind strays towards vain thoughts, he immediately redirects it towards beneficial and necessary thoughts. This is extremely difficult, but it is a commendable and noteworthy act and it is a Jihaad. Salaat, especially, is the means to achieve this."*

Excellent

Someone once made an excellent narration, *"The fruit of all Ibaadat is based on the correctness of intention. The fruit of the correctness of all actions lies in humility. The fruit of both of these is in abstinence. The fruit of all three lies in concern over the Aakhirah. The fruit of all this lies in constant remembrance of one's sins and death."*

Ten habits of the Abdaal

A Buzrug once said, *"There are ten habits of the Abdaal* (a special order of saints)*:*

1. *Peace and contentment of heart,*
2. *Generosity in wealth,*
3. *Truthfulness in tongue,*
4. *Humility,*
5. *Patience in calamities,*
6. *Crying in isolation and solitude,*
7. *Advice for the creation,*
8. *Mercy for all Muslims,*
9. *Concern of death,*
10. *Taking lesson in everything."*

Muhaasabah (taking stock)

Hadhrat Makhool Shaami (rahmatullahi alaih) said, *"It is imperative for every Muslim that he take stock of his entire day's actions, whilst lying in bed at night. If his list of good deeds is long, then he should make Shukr to Allaah Ta`ala, and if, Allaah Ta`ala forbid, his list of evils is longer, then he should make Astaghfaar and concern himself about abandoning these sins. If he does not do this, then his example is like that businessman who, without any calculation or intelligence, spends and trades, until he becomes bankrupt, without even realising it."*

Wisdom

A Buzrug once said, "*Wisdom is increased by four things.*

1. *When the body is free of worldly work,*
2. *When the stomach is cleared of worldly food,*
3. *When the hand is freed from worldly burdens,*

4. *Concern and contemplation over the finality of this world and one's actions. One knows not how death will come and whether one's actions are accepted or not."*

Advice of Nabi (sallallahu alaihi wasallam)

Faqeeh Abul Laith (rahmatullahi alaih) said, *"I have heard from a large group of Ulama that Khalid Bin Ma`daan (rahmatullahi alaih) used to say that he asked Hadhrat Ma`az Bin Jabal (radhiallahu anhu), 'Narrate to me a Hadith that you had heard personally from Nabi (sallallahu alaihi wasallam) and one which you know well. Upon hearing this Hadhrat Ma`az (radhiallahu anhu) started crying so profusely that it seemed he would never let up. When he quietened a bit, he said, 'I was once seated on a conveyance with Nabi (sallallahu alaihi wasallam), when I asked him for advice. After praising Allaah Ta`ala, he said, 'Ma`az! I will tell you something which will be extremely beneficial to you, and it would be a proof in your favour in front of Allaah Ta`ala…' Thereafter, he narrated a lengthy Hadith, the summary of which is the following.*

Acts such as backbiting, absence of sincerity, pride, vanity, jealousy, hardness of heart and love for name and fame are so evil that because of them good actions are not accepted. At the end, Hadhrat Ma`az (radhiallahu anhu) asked, 'O Rasulullah (sallallahu alaihi wasallam)! What deed should I carry out?' He replied, 'Follow your Nabi and develop a firm Yaqeen in your heart. Save your tongue from hurting your fellow brothers. Do not hurt others with your evil. Do not harm others or praise or elevate yourself. Do not raise your honour by degrading others. Save yourself from pride and ostentation."

Prepare yourself

Hadhrat Umar (radhiallahu anhu) said, *"Before being weighed, weigh yourself first. Before the reckoning, take stock of yourself first. Before the advent of the Big Day, prepare yourself (in all aspects)."*

"On that Day (when) you will be presented, nothing of you will be hidden."

Allaah Ta`ala says

Nabi (sallallahu alaihi wasallam) reports the statement of Allaah Ta`ala, *"O My slaves! Just as I had made oppression Haraam upon Myself, I have made it likewise for you. (Hence do not oppress one another). All of you are astray except the one whom I have guided. Hence, ask guidance of Me and I will grant it. All of you are naked and hungry until I feed and clothe you, hence you should ask of all your needs to Me only. You sin day and night, and besides Me there is none to forgive your sins, hence ask forgiveness from Me, and I will forgive you. If all the humans and Jinns of the world were to become pious, then this will not increase My Dominion and Honour in the least (Increase is only possible where there is a shortage). O people! If all mankind and Jinn get together and ask of Me, and I fulfil the request of each and everyone, then My Kingdom and Treasures will not decrease even to the extent of the water which sticks to the head of a pin dipped into the oceans. O My slaves! On the Day of Qiyaamah, I will fully recompense every action of yours. He who is well rewarded should praise Allaah Ta`ala (because he had received it owing to His Mercy and Favour and not through any effort of man). And if anyone finds ill rewards*

for himself, then he should blame none besides himself, because this would be the result of his own evil actions." [Faqeeh Abul Laith- rahmatullahi alaih]

Be concerned about yourself
Hadhrat Abu Sa`eed Khudri (rahmatullahi alaih) used to say, *"Visit the ill and attend the Janaazah of the dead, because this would create a concern for the Aakhirah. Some people at a certain funeral displayed sadness and sympathies. A Buzrug (who was present at that burial) said, 'O man! Worry about yourself; he (the deceased) has already died and has saved himself from three fearful things: from seeing Malakul Maut, the bitter taste of death and the fear of his end."*

VISITING THE SICK

The ill and Jannat
Nabi (sallallahu alaihi wasallam) said that when a slave (of Allaah Ta`ala) becomes ill, then Allaah Ta`ala sends two angels to his side to hear what the ill person requests. When the angels see the believing servant of Allaah Ta`ala reciting His praises, they return, saying, *"O Allaah! Your servant is ill and in difficulty and (yet) he is reciting Your praises*." They are instructed, *"Tell My servant, if he has to die in this illness, then he will go straight to Jannat, and if he recovers, then I will replace his flesh with better flesh and his blood with better blood, and I forgive all his sins."* [Ataa Bin Yasaar – rahmatullahi alaih]

The illness of a believer and a faasiq
Hadhrat Sa`eed Bin Wahab (rahmatullahi alaih) said, "*I once went with Hadhrat Salmaan Farsi (radhiallahu anhu) to visit a sick friend of his. Hadhrat Salmaan (radhiallahu anhu) said to his friend, 'Allaah Ta`ala grants ease, recovery and comfort to the believing servant of his who is afflicted with illness and difficulty. Then that calamity or illnesses become a compensation for all his past sins and it becomes a means of strength and encouragement for future (good) actions. The faasiq and faajir is granted a cure after their illness. Their example is like that of a camel. Its master ties it up with a rope and then opens the rope again. The effect of not tying the camel with a rope is like not opening it."* [Faqeeh - rahmatullahi alaih]

Sins are shaken off
Hadhrat Abdullah Bin Mas`ood (radhiallahu anhu) once went to visit Nabi (sallallahu alaihi wasallam). Nabi (sallallahu alaihi wasallam) had a high fever. Upon touching his hands, he exclaimed, *"You have a very severe fever?"* Nabi (sallallahu alaihi wasallam) replied, *"Yes, it is equal to that of two persons."* He asked, "*Is it because you will also receive more reward for it*?" He replied, "*Yes!"* Thereafter he said, "*The believer who is afflicted with any calamity or illness, has his sins shaken off, owing to it, like how the leaves are shaken off a tree (in autumn)."* [Faqeeh (rahmatullahi alaih)]

Illness is a blessing
A Muhaajir Sahaabi (radhiallahu anhu) once went to visit an ill person, and he told him that an ill person is blessed with four things:

1. His mistakes are not recorded,
2. He receives the reward equal to those who execute good deeds (even though he may be unable to do so),

3. Sins are removed from him through every joint,
4. If he dies (in that illness) then he is forgiven and if he recovers, then he is cleansed of all sins. [Ja`far Bin Burqaan (rahmatullahi alaih)]

Three treasures of virtuousness

Nabi (sallallahu alaihi wasallam) said that the ill must not be forced to eat or drink, because Allaah Ta`ala sustains them. The discomfort of the ill is like (the reward of) Tasbeeh, his crying is like recital of Kalimah and his every breath is like Sadaqah. His sleep is Ibaadat and his changing of sides is like Jihaad.

Four types of people are cleansed of sins:

1. The ill after recovery,
2. The Mushrik after bringing Imaan,
3. The one who performs Jumuah Salaat with Imaan and conviction,
4. The one who performs Hajj with Halaal wealth.

He said that there are three treasures of virtuousness:

1. Concealing illness
2. Concealing Sadaqah
3. Concealing every difficulty.

Once Nabi (sallallahu alaihi wasallam) went to visit Hadhrat Salmaan Farsi (radhiallahu anhu) when the latter was ill. Nabi (sallallahu alaihi wasallam) said to him that owing to the illness, he will acquire three bounties:

1. "Allaah Ta`ala mentions you because of your illness.
2. Past sins are forgiven,
3. *Duas are accepted, so wherever possible, make dua."* [Hadhrat Abdullah Bin Umar - radhiallahu anhu]

This is the condition of every believer, provided that his Imaan and its qualities are complete.

Mercy and punishment

Nabi (sallallahu alaihi wasallam) said that Allaah Ta`ala says, *"I take an oath on My Honour and Grandeur, that when I desire to shower any of My servants with mercy, then I afflict him with various illnesses and calamities so that his sins are forgiven. If there are still any left over, then through his severe death, I wipe out the balance, so that my slave may return to Me in clean and pure state.*
If I desire to punish anyone, then I shower upon him good health, ease, comforts, wealth and an abundance of worldly possessions, so that all his good actions may be rewarded in this world, to such an extent that he returns to me empty-handed." [Hadhrat Abu Sa`eed Khudri (radhiallahu anhu)]

"O Allaah, lesson for us our matters in our Aakhirah and the world with ease,
And grant for our hearts and bodies peace and contentment, in our Deen and the Dunya and in the Aakhirah."

Visiting the sick

It has been reported from Nabi (sallallahu alaihi wasallam) that the Mercy of Allaah Ta`ala descends upon the person who visits the sick, as long as he remains with the sick person. (The object here is not that, being desirous of Mercy, a person sits with the ill indefinitely and without making an intention of going away. If a person sits too long at the side of a sick person, thereby causing discomfort and difficulty to the sick, then this becomes a means of punishment (for the visitor). However, it is an entirely different matter if the sick person finds comfort from the visitor). *[Faqeeh (rahmatullahi alaih)]*

The cure for the hardness of the heart

Someone complained to Hadhrat Umme Darda (radhiallahu anha) regarding hardness of the heart. She replied, *"This is a very dangerous and destructive disease. Remedy it. The remedy for it is to visit the sick and attend the Janaazah of the believers. Visit the graveyard and reflect and contemplate at the side of the graves."*

This person found a great deal of relief from his ailment and he expressed many thanks to Hadhrat Umme Darda (radhiallahu anha). *[Faqeeh (rahmatullahi alaih)]*

FOSTERING GOOD RELATIONS AMONG THE MUSLIMS

Severing of ties for more than three days

Rasulullah (sallallahu alaihi wasallam) said that it is not permissible for a Muslim to distance himself from a fellow Muslim, and not to greet or speak to him, for more than three days. The better one is he who initiates Salaam. [Hadhrat Abu Ayyub Ansari (radhiallahu anhu)]

Rasulullah (sallallahu alaihi wasallam) also said that we should not break off ties between ourselves. If the relation between two Muslims is cut off, such that they do not speak or greet other for more than three days, then if they pass away in this condition, both of them will be deprived of Jannat. *[Hadhrat Hasan Basri (rahmatullahi alaih)]*

Forgiveness is dependent on peace and compromise

It is reported from Nabi (sallallahu alaihi wasallam) that the doors of Jannat are opened on a Monday and Thursday, and many sinners are forgiven on the condition that they had not committed *Shirk.* However, those people who sever ties with each other (because of trivial or evil reasons), their forgiveness is dependent upon their making up and making peace with one another. This was mentioned regarding the night of the 15th of Shabaan. *[Hadhrat Abu Huraira (radhiallahu anhu)]*

The Salaat of five persons is not accepted

Rasulullah (sallallahu alaihi wasallam) said that the Salaat of five types of people is not accepted.

1. That wife whose husband is displeased with her,
2. That slave who ran away, thereby displeasing his master,
3. Those believers who have severed ties with other believers for more than three days,

4. The habitual alcoholic and
5. That Imaam whose followers are displeased with his Imaamat. [Faqeeh (rahmatullahi alaih)]

The meaning of Salaat not being accepted is that the Salaat will be devoid of all reward. Notwithstanding any of above mentioned persons performing their Salaat in the best way possible, because of their evil actions, their Salaat will be completely devoid of all reward.
Similarly, the person who severs ties out of trivial and evil intentions is an accursed person. The one who severs ties owing to some reason which is pleasing to Allaah Ta`ala displays a perfection of Imaan. However, a great deal of precaution is to be exercised in such cases. There are instances when a person may believe that his action is for the pleasure of Allaah Ta`ala, whereas he is in actual fact following his naffs.

The displeasure for such a person will be considered valid only if the dislike is the result of some character or defect which is in conflict with the Shariah.

Reconciling Believers
Nabi (sallallahu alaihi wasallam) is reported to have said that to reconcile two believers is Sadaqah. This is extremely simple and most beloved to Allaah Ta`ala. Once Nabi (sallallahu alaihi wasallam) even said that it is better than performing Nafl Salaat, keeping fasts or making Sadaqah. [Hadhrat Abu Zarr (radhiallahu anhu)]

Eight in place of eight
A Buzrug once said, *"That person who is unable to do eight things should carry out another eight actions.*

1. *That person who is unable to awake in the latter portion of the night and perform Tahajjud Salaat should try his utmost to abstain from sins during the day,*
2. *He who does not have the ability to keep Nafl fasts should try to control his tongue,*
3. *That non-Aalim, who desires to attain the virtue of the Ulama should try to engage in more reflection and contemplation,*
4. *That person who, because of poverty is unable to give charity should try to impart whatever little knowledge he may have.*
5. *He who cannot perform Hajj, because of valid reasons should try to attend the Jumuah Salaat regularly with exceptional diligence.*
6. *He who cannot participate in Jihaad should make Jihaad against his naffs and shaitaan.*
7. *He who desires to attain the rank of the constant worshippers, but is himself helpless and unable to make Ibaadat should try to reconcile antagonists.*
8. *He who desiress of the rank of the Abdaal should try to like for others what he likes for himself. [Faqeeh (rahmatullahi alaih)]*

Do these three things
Hadhrat Abu Umaamah (radhiallahu anhu) said,
1. *"Visit the sick, even if you have to walk one mile to do so.*

2. *Meet with that servant of Allaah Ta`ala whom you love for the pleasure of Allaah Ta`ala even if you have to walk two miles to do so.*
3. *Make a concerted effort to reconcile two Muslim brothers, even if you have to walk three miles to achieve this."*

"Pleasing believers is a means of forgiveness." [Hadhrat Ali (radhiallahu anhu)]

There is no problem with this lie

Nabi (sallallahu alaihi wasallam) said that the person who reconciles two believers is not a liar even if he has to speak a white lie in order to achieve the reconciliation. If he speaks some good thing of his own, or he has to exaggerate something which will simplify and make easy the reconciliation, then it is not considered to be a lie.

Reconciling the believers is a part of Nubuwwat and fighting and causing mayhem is a part of Sihr (black-magic). The people who in this world do their best to benefit others and who reconcile Muslims the most, will be closest to Allaah Ta`ala on the Day of Qiyaamah. *[Hadhrat Umme Kulthoom Binti Uqbah (radhiallahu anha)]*

THE RIGHTS OF SPOUSES

The rights of the husband

A woman once asked Nabi (sallallahu alaihi wasallam) about the rights of the husband. Nabi (sallallahu alaihi wasallam) said.

1. *"It is necessary for the wife to present herself immediately her husband calls her, even though she may be mounted on a conveyance.*
2. *The wife cannot keep Nafl fasts without the consent of the husband,*
3. *She should not go anywhere without his permission."* [Hadhrat Ibn Umar (radhiallahu anhu)]

Hadhrat Qataadah (radhiallahu anhu) said, *"On the Day of Qiyaamah, a woman will be asked about the rights of her husband after she is asked about Salaat."*

Hadhrat Hasan (radhiallahu anhu) said, *"The Ibaadat of that woman who runs away from her marital home is not accepted, until she returns."*

The rights of husbands and wives

Nabi (sallallahu alaihi wasallam) mentioned on the occasion of giving a Khutbah in Mina, *"O people! Your wives have rights over you and you have rights over them. It is Waajib for the wife not to allow into the home any person whom her husband dislikes. She should never turn towards any male, except her husband. If the wife is not particular about these things, then the husband has the right of chastising her. The rights of the wife over the husband are that the husbands provide for their wives in the best possible way (according to his ability and means). (And he should fulfil all her permissible desires, as far as possible)."* '[Hadhrat Qataadah (radhiallahu anhu)]

In the era prior to the advent of Islaam, women had absolutely no status. They were dealt with as though they were slaves, nay, worse than animals. However, Islaam granted woman all the rights which she was deserving of.

1. Rasulullah (sallallahu alaihi wasallam) said, *"If a woman performs her five daily Salaat, keeps her fasts of Ramadhaan, protects and safeguards her chastity and honour, and she obeys her husband, she will be made to enter Jannat through whichever door she desires."*
2. *"A true believer is he who treats his wife with excellent character."* [Hadhrat Abu Huraira (radhiallahu anhu)]
3. *"I am advising you with regard to being good to your wives. They are a trust on you from Allaah. They have presented themselves to you (by leaving their parents and beloved ones), and come into your service, so you also should be considerate to them."* [Hadhrat Hasan Basri (rahmatullahi alaih)]

The five rights of the wife on the husband

Faqeeh (rahmatullahi alaih) says, *"There are five rights of the wife which are binding upon the husband:*

1. *Protecting them and serving them, he should not allow them to go out to work. The emergence of women from the sanctity of the home is the chief cause of sin, Fitnah and mischief.*
2. *He should teach them the necessary Ilm-e-Deen. (After the father, this is also the responsibility of the husband).*
3. *He should provide Halaal sustenance for her.*
4. *He should not be oppressive or excessive on her, because she is a trust of Allaah Ta`ala entrusted to him.*
5. *He should be able to withstand, tolerate and forbear her temperament and temper. (If he cannot do this, then the matter becomes complicated and could result in a divorce which destroys the serenity of the home)."*

Tolerate it

Someone came to Hadhrat Umar (radhiallahu anhu) to complain about his wife. Hadhrat Umar (radhiallahu anhu) said, *"Brother! You should be able to tolerate such little disagreements and excesses of the wife. These women are our saviours from Jahannum in that they comfort and bring serenity to our hearts, so that we need not turn our attentions to Haraam avenues for satisfaction. The wife safeguards the wealth of the husband in his absence, she serves him, raises and nurtures his children."*

Four types of expenditure that will not be accounted for

It is reported from Nabi (sallallahu alaihi wasallam) that four types of spending will not have to be accounted for.

1. Spending on one's parents,
2. Spending on the Iftaar of fasts,
3. That wealth spent on a debtor or someone in difficulty,
4. The Halaal spending for the necessary requirements of one's wife and children.

The best spending and the one that is the most rewarding is that which is spent on one's family. [Hadhrat Anas (radhiallahu anhu)]

VANITY AND PRIDE

Two things
Hadhrat Abdullah Ibn Mas`ood (radhiallahu anhu) said that success lies in two things: (1) Taqwa and (2) Intention.
Similarly, destruction also lies in two things: (1) Dejection and (2) Pride.

Vanity
The condition of an acknowledged Buzrug was such that whenever he walked in the sun, a cloud would shade him. One day whilst walking, another person joined him under the shade. The thought occurred to the Buzrug: *"My status is so lofty that even a person such as this benefits from my shade."* They walked on together for a while until they reached a certain point, where they parted ways. The shade left the Buzrug and followed the other person. (This was the result of the pride and vanity of this Buzrug). [Faqeeh (rahmatullahi alaih)]

Goodness
Hadhrat Umar (radhiallahu anhu) said, *"O Man! The acceptance of your repentance is dependent upon your recognising your sins. Reforming your actions lies in your abandoning pride, and improving your Shukr lies in your acknowledging your shortcomings."* [Faqeeh (rahmatullahi alaih)]

This was their lofty rank
The condition of Hadhrat Umar bin Abul Azeez (rahmatullahi alaih) was such that if he detected even the slightest bit of vanity and conceit in his discourse, he would terminate it immediately. If he detected it in his writings, then he would tear up the paper and say: *"O Allaah, I seek refuge in You from my naffs."*

It is far better…
Hadhrat Mutarraf Bin Abdullaah (rahmatullahi alaih) said, *"O man! It is far better for you if you sleep the entire night and awaken the next morning with regret, than to engage in Ibaadat the entire night and become engaged in pride and vanity in the morning."*

An analysis
Someone asked Hadhrat Aishah (radhiallahu anha), *"How do I know whether I am good or evil?"*
She replied, *"When this thought comes to your mind that you are evil and a sinner, then understand that you a good person, and when you imagine yourself to be good, then know that you are evil."*

A mountain of steadfastness
There was a youth among the Bani Israeel who was a great Aabid and Zaahid. He was free from all worldly concerns. He was constantly engaged in Ibaadat in a cave of a mountain. Two experienced persons from the village went up to him and said, *"Son, you have opted for a very difficult and arduous path. It is our opinion that you will be unable to bear the difficulties that lie ahead."* The youth replied, "*To stand before Allaah Ta`ala on the plains of Resurrection will be even more difficult."* The two then said, *"There are so many of your family members who are displeased with your having chosen this path because you will be unable to fulfil their rights. Is it not an*

Ibaadat to remain at home and fulfil their rights? That is an even better Ibaadat than this."

The youth replied, "If my Rabb is pleased with me, then He will make all of the others pleased as well." The two said, *"Son! You are still inexperienced. Our hair has become white, and we have more experience than you. To engage in this type of Ibaadat at this young, inexperienced age will invariably lead to pride and rebelliousness which will spoil and destroy all your Ibaadat."* The youth replied, *"That person who has understood himself well, will not fall into pride."*

Upon hearing this, the two said to themselves, *"Come, our talks will have no effect here. He has smelled the fragrance of Jannat."*

Save yourself from pride

Vanity and conceit are evil qualities, which ensure man in the grips of disgrace. In order to save oneself from this evil habits, it is necessary to inculcate the following four qualities:

1. Attribute the Taufeeq of doing all good and virtuous acts to Allaah Ta`ala. Never deem any achievement to be the result of one's own efforts. This will inculcate the Taufeeq of Shukr. Even after achieving the most difficult of deeds, one's attention then will never be focussed on oneself.
2. One should constantly reflect over whatever physical or spiritual bounties Allaah Ta`ala has bestowed upon one, and one must understand that one is definitely not worthy or deserving of it. Allaah Ta`ala has merely bestowed all of this through His Favour. One should constantly strive to compare one's good acts with these bounties. Wherever one discerns that the Ibaadat is lacking and the bounties are in excess (which will always be the case), then one will get the Taufeeq to make Shukr. One will thereby achieve a distance and gap from vanity and conceit.
3. One should always fear that one's good actions regardless of how big and attractive they may be, may either be accepted or rejected. One should constantly reflect on the independence of Allaah Ta`ala, is not dependent on or subservient to anything or anyone. He accepts the deeds of whosoever He desires and rejects those of whosoever He desires. We humans do not have the ability to fulfil the conditions for the acceptance of deeds. The acceptance of good deeds lies in His Favours and Mercy. With such an attitude, Insha-Allah Ta`ala, one will be saved from pride.
4. One should constantly remember and reflect on one's past sins and evils, lest—Allaah Ta`ala forbid—one's sins curb our good deeds. Such remembrance of our sins will also curb our pride. (Never mind take to task a surplus of sins, if only Allaah Ta`ala has to for even a single sin of ours, who is there to save us?

"Take! Read my Kitaab"

Hadhrat Ibn Abbaas (radhiallahu anhu) said, *"I did not have any satisfaction or a clear mind regarding the Aayat: 'Ha Umuqra oo Kitaabiyah (Take! Read my Kitaab)'. One day I was sitting with Hadhrat Umar (radhiallahu anhu) when Hadhrat Ka`ab Bin Ahbaar (radhiallahu anhu) came by. Hadhrat Umar (radhiallahu anhu) said to him, 'Ka`ab! Narrate a Hadith which is not contrary to the Qur`aan (i.e. not a Jewish narration). Hadhrat Ka`ab (radhiallahu anhu) said, 'On the Day of Qiyaamah, Allaah Ta`ala will gather the entire creation on a barren Plain. There every nation will be called with their leader.*

'On that Day, We will call all the people with their leaders."

A rightly guided nation will be called and its leader will be given the Book of Deeds in the right hand, in which only good deeds will be recorded. The angels who are to call out the evil deeds will remain silent on one side (so the leader that does not get the impression that he is granted Jannat solely on account of his good deeds). The good deeds which are recorded in the Book are called out for all to hear. The people will call out: 'Blessed be you, blessed be you! There are only good deeds recorded there for you. He is successful.' However, the leader will be in a state of fear, remembering his evil deeds in case they are accounted for it. An order will be called out: 'Indeed, I have forgiven you.' Hearing this, the leader will breathe a sigh of relief. He will be made to wear a crown of light and he will be told: 'Go and convey these glad tidings to your nation. We have forgiven them together with you.' Out of happiness, he will run to them. On the way, all the nations that he passes will wish that he was their leader. He will reach his nation and tell them: 'Haa Umuqra oo Kitaabiyah' (Take! Read my Kitaab). Allaah Ta`ala has forgiven all of you as well.'

Thereafter a leader of the deviant people will be called and he will be given his Book of Deeds. He will want to take it with his right hand but it will be rendered lame and his Book will be thrust into his left hand from the back. It will have only evil deeds recorded in it. His good deeds will be made to sit quietly in one corner so that he may not labour under the misconception that his good deeds were not recorded. He will be told that he was compensated for all his good deeds in the world. His evil deeds will be called out loudly for all to hear. His face will become black as night. He will be made to wear a crown of fire from which smoke will emanate. The onlookers will say that this person is destroyed. He will be told: 'Go and tell your nation that their resurrection will be likewise.' On his way, people will curse and chastise him and he will seek refuge from them. Upon reaching his nation, they will also curse him and he will curse them.

'And then on the Day of Qiyaamah, some of you will belie each other and some of you will curse each other.'"

It is sufficient
Hadhrat Masrooq (rahmatullahi alaih) said, *"That much of knowledge is sufficient for any person through which he may inculcate the fear for Allaah Ta`ala, and that much of ignorance is sufficient through which he understands his actions to be good."*

FRATERNISING WITH ROYALTY

Treacherous Ulama
Rasulullah (sallallahu alaihi wasallam) said that the Ulama are the heirs of the Prophets (alaihimus salaam), as long as they do not fraternise be over familiar and friendly with and visit the kings (and rulers) too frequently. When the Ulama begin fraternising with the kings (governors, leaders, etc.) and they frequent their gatherings and start running after the world, then know that they are treacherous. Beware of such Ulama and do not attend their gatherings. [Hadhrat Anas Bin Maalik (radhiallahu anhu)]

As much as a person becomes closer to a king, so much further he moves away from Allaah Ta`ala. The slavish followers of the kings are often misled by shaitaan. Also, the more wealth a person possesses, the more severe will his reckoning be.

The places of Fitnah (corruption and evil)

Hadhrat Huzaifah (radhiallahu anhu) said, *"Save yourselves from the places of Fitnah."* People enquired, *"What are the venues of Fitnah?"* He replied, *"The doors of the kings and rulers."*

Someone asked Hadhrat Umar Bin Abdil Azeez (rahmatullahi alaih), *"I say one thing when I am in the presence of the king and when I emerge I say just the opposite."* He said, *"In our opinion, this is Nifaaq (hypocrisy)."*

Destruction of the Deen

Hadhrat Ibn Mas`ood (radhiallahu anhu) said, "*Some people take the Deen to the gatherings of the kings, from where they return after destroying their Deen."* People asked for an explanation of this, whereupon he said, *"In front of the king they speak such things which pleases the king, and displeases Allaah Ta`ala, but they care not about the displeasure of Allaah Ta`ala."*

A stupid boaster

Some Buzrugs have mentioned, *"If you see a Qaari frequenting the (impious) worldly persons, then know that he is a boaster, and if you see an Aalim doing this, then know that he is stupid."*

Three dangerous things

Hadhrat Abu Hurairah (radhiallahu anhu) said that there are three things which are extremely destructive for this Ummat:

1. Love for the world,
2. Desire for power,
3. Frequenting the doors of the kings (leaders, governors, politicians, etc.)

Today, all three things are regrettably prevalent in the Ummat.

Flattery and Jahannum

Hadhrat Makhool (radhiallahu anhu) said that those who hold the knowledge of the Qur`aan and Hadith and who frequent the doors of the kings and rulers to go and flatter them, they are *Jahannamis*. (In order to repay for the evil of this sin, they will have to go to Jahannum).

Two dangers

Hadhrat Maimoon Bin Mahraan (radhiallahu anhu) said, *"There are two dangers in fraternising with kings. If one frequents them (without a valid Shar`i reason), then one destroys the Deen. If one disagrees with them, then there is the fear of one's life." (To prevent this, it is best to stay far away from them).*

The worst Aalim

Hadhrat Fudhail Bin Iyaadh (rahmatullahi alaih) said, *"That person who fulfils only his Fardh Ibaadat and does not frequent the gatherings of the kings and fraternise with them is better than the person who is regular with Tahajjud, is a Thaakir, a*

Shaaghil and a Mujaahid, but who frequents the gatherings of the kings. Similarly, the worst Aalim is one who whenever one enquires about him, it is learnt that he is with some king, governor or ruler."

The Hand of Mercy

It is reported from Nabi (sallallahu alaihi wasallam) that the Hand of Allaah Ta`ala's Mercy will remain on this Ummat, as long as the pious ones of the Ummat do not praise and laud the Fussaaq and Fujjaar and they are not weak and easily side (with regard to Deeni matters) with the evil ones. When it becomes so, then the Mercy and Blessings of Allaah Ta`ala will terminate and He will place oppressive rulers over them and He will place the fear of others in the hearts of the Muslims. *[Hadhrat Hasan Basri (rahmatullahi alaih)]*

Surely, our condition today confirms this Hadith.

Leave them alone

Addressing the worldly Ulama, Hadhrat Isaa (alaihi salaam) said, *"You have strayed from the correct path in that you have become pre-occupied with the love of the world and its possessions. The kings and rulers have left knowledge and wisdom to you, so you must leave wealth and kingdom to them.*" [Faqeeh (rahmatullahi alaih)]

The responsibilities of a ruler

Hadhrat Umar (radhiallahu anhu) desired to make Hadhrat Bishr Bin Aasim (radhiallahu anhu) the Zakaat-collector of the tribe of Hawaazin, but he refused this post. When Hadhrat Umar (radhiallahu anhu) chastised him for refusing the instruction of the Ameer, Hadhrat Bishr (radhiallahu anhu) replied, *"I would most certainly have obeyed your instruction if I had not heard Nabi (sallallahu alaihi wasallam) say that the person who is made a Haakim (superior/ruler) over only even one subject, on the Day of Qiyaamah, he will be made to sit on the bridge of Jahannum. If he had acted justly in the world, then he will be saved, otherwise he will fall into Jahannum."*

Upon hearing this, Hadhrat Umar (radhiallahu anhu) became very depressed and grieved. When Hadhrat Abu Zarr (radhiallahu anhu) noted him in this state and enquired the reason for it. Hadhrat Umar (radhiallahu anhu) said, *"Just now Bishr related to me a Hadith, which has rendered me in this state."*

Hearing this Hadith, Hadhrat Abu Zarr (radhiallahu anhu) asked in astonishment, *"Have you not heard this Hadith? I have heard it directly from Nabi (sallallahu alaihi wasallam)."* [Shaqeeq Bin Salmah (radhiallahu anhu)]

If only I had not become a Qaadhi (Leader)

Hadhrat Aishah (radhiallahu anha) said that on the Day of Qiyaamah, the reckoning of the Qaadhi and Haakim will be extremely severe. (In fear of this severity) They will say, *"If only I had never been made a Qaadhi over even two persons."*

Hadhrat Abu Hurairah (radhiallahu anhu) said, *"He who has been made a Qaadhi, know that he has been slaughtered without a knife."*

I am not worthy of it

Hadhrat Abu Ja`far (rahmatullahi alaih) asked of Hadhrat Abu Hanifah (rahmatullahi alaih)*, "Hadhrat, assist us by agreeing to be our leader, since you are an honourable person."*

Imaam Abu Hanifah (rahmatullahi alaih) replied, *"I am not worthy of it."*

Hadhrat Abu Ja`far (rahmatullahi alaih) said*, "Subhaanallaah, who can be more worthy than yourself? It is my fervent desire that you accept it."*

Imaam Abu Hanifah (rahmatullahi alaih) said*: "If I am a truthful person, then I have already presented my view that I am unworthy of it; and if (Allah Ta`ala forbid) I am a liar (as it appears to be from your insistence), then a liar is never deserving of becoming a Qaadhi, an Ameerul Mu`mineen or governor."* [Faqeeh (rahmatullahi alaih)]

Desire for position

Hadhrat Abu Moosa Ash`ari (radhiallahu anhu) reports that he was once on his way to present himself in the service of Nabi (sallallahu alaihi wasallam) when two people joined him. Upon reaching Nabi (sallallahu alaihi wasallam), the two of them asked, *"Make us governors over some place."* Rasulullah (sallallahu alaihi wasallam) said, *"None is given position (of leadership) if he asks for it or expresses a desire for it."*

These people are not pious

Hadhrat Hasan Basri (rahmatullahi alaih) once passed by the door of Ibn Hubairah and noticed that many Qaaris gathered had there. He commented, *"In my opinion, these people are not pious."*

Those who compete in Qiraat for name and fame should ponder over these words.

It is said, *"Never be the neighbour of the wealthy, the Ulama of the wealthy or the Qaaris of the marketplaces."* In the book *'Tambeehul Ghaafileen'* these words have been attributed to Nabi (sallallahu alaihi wasallam). And Allaah Ta`ala Knows Best.

Very difficult

Hadhrat Dahhaak (rahmatullahi alaih) reports from Ibn Muzaahim (rahmatullahi alaih) that he once spent an entire night changing sides and lying down in discomfort, trying to think of just one sentence which would make a king happy, but which would not be displeasing to *Ahkamul Haakimeen (Allaah Ta`ala).* But he was unsuccessful in doing so.

The further the better

Ibn Shabrama once said to Isaa Bin Moosa (rahmatullahi alaih), *"Hadhrat, you never come to us."* He replied, *"The further I am from you the better. Proximity and friendship with you are liable to immerse me in Fitnah and to oppose you is a danger to me. Those which I have (Imaan and Taqwa) are not feared by you, whereas that which you have (wealth and riches) are not desired by me."*

A Buzrug once said, *"The companions of a king are necessarily involved in three evil things; (1) One has to consider the kings likes and dislikes, (2) The king respected because of his wealth and fame, (3) The king has to be supported in every word of his (be it correct or not)."*

ENMITY OF SHAYTAAN AND RECOGNITION THEREOF

Rasulullah (sallallahu alaihi wasallam) said that he was sent only as an inviter and conveyor. The guidance of no man is in Rasulullah (sallallahu alaihi wasallam)'s hands. Iblees beautifies everything and presents it to man. Beyond this, Iblees has no further power to force anyone into deviation.

Man must make a concerted effort to save himself from the temptations of shaitaan. It is necessary for men to be always aware of shaitaan's hatred and evil plots.

Four vital signs

Someone once observed that an ignorant person is recognised by four signs:

1. He becomes angry for no apparent reason
2. He follows his naffs
3. He spends money needlessly
4. He cannot differentiate between a friend and an enemy.

Similarly, there are four signs of an intelligent person:

1. He is tolerant of the ignorance of the ignorant
2. He keeps the evil of the naffs in check
3. He spends money appropriately
4. He recognises a friend and enemy.

Shaitaan's views on these types of people

Hadhrat Wahab Bin Munabbah (rahmatullahi alaih) said, *"Hadhrat Yahya (alaihi salaam) once met with shaitaan. Hadhrat Yahya (alaihi salaam) asked him about the nature and disposition of man. Shaitaan replied, 'The one type is like you, over whom I have no sway. The second type is the one over whom I have full control, I can make them do as a please. The third type is the one who I have great difficulty misleading. I make concerted efforts to lead them somehow of the other into sin, but unfortunately they quickly repent thereafter, thereby nullifying all my efforts. Although I keep on trying to mislead them, yet I am unsuccessful in leading them astray."*

Ten doors of shaitaan

A Buzrug once said, "*I have thought deeply about the various means and ways in which shaitaan tempts man and brings him under control. I have identified ten doors which shaitaan uses.*

The first door: greed and evil thoughts. Using this door, Shaitaan closes the way to contentment and good thoughts. In order to strengthen oneself against this, increase the recitation of the following Aayat: 'And there is no animal on earth except that it sustenance is with Allaah.'

The second door: having high hopes and lengthy aspirations. In order to combat this, one needs to visualise a sudden death. The under-mentioned Aayat further strengthens this point: 'No soul knows in which it will die.'

The third door: desire for ease and bounties. In contrast to this, one needs to visualise often the loss of bounties and a severe reckoning. The recitation of this Aayat is also beneficial: 'Leave them to eat, benefit and have long aspirations, for soon they will know.'

The fourth door: vanity and pride. This door can be closed by thinking deeply about the favours of Allaah Ta`ala and the fear of the Aakhirah. Therefore, the recitation of the following Aayat will be beneficial: 'Thus some of them are evil and some good.'

The fifth door: degrading and debasing others. In order to combat this it is necessary to respect and honour others, even though it may be done with formality. The following Aayat must be recited: 'And for Allaah is respect and for His Rasool and for the believers.'

The sixth door: jealousy. The remedy for this is to be just and fair amongst the people and to be satisfied with the distribution that Allaah Ta`ala has made. This Aayat must be recited in abundance: 'We have distributed amongst them their livelihood in this worldly life.'

The eighth door: boasting and self-praise. This is also a dangerous illness. Its remedy lies in sincerity. Recite this Aayat in abundance: 'The person who desires the meeting with his Rabb should carry out good actions and should not ascribe any partners to his Rabb.'

The ninth door: pride. In order to close this door, one must adopt humility and modesty. This Aayat is beneficial for this: 'Indeed We have created you from man and woman and have made you into families and tribes so that you may recognise one another. Indeed the most honourable amongst you in the Sight of Allaah is the most pious.'

The tenth door: greed and avarice. The remedy for this is to lose hope in everyone and everything and to trust and rely only on Allaah Ta`ala. Also, contemplate over this Aayat: 'He who fears Allaah, He will make for him an opening and sustain him from whence he cannot imagine.'"

A great plotter and schemer

It is said that shaitaan came to Hadhrat Moosa (alaihi salaam) at the time of Salaat. The protective angels said, *"What do you desire of him at this time?"* He replied, *"That which I desired of his father Aadam, when he was in Jannat*."

Someone said, *"When the time for Salaat comes, then shaitaan sends out his children in all directions to spoil the Salaat of the believers. In this way, one shaitaan comes to the person who is preparing for Salaat and influences him with all sorts of excuses to delay the Salaat. If he is unsuccessful and this person begins his Salaat, then in the Salaat, shaitaan distracts his mind with different thoughts, thereby aiming to ruin his Salaat. He makes him forget the number of Rakaats, his Ruku, Sajdah, etc. If he is unsuccessful in this, then he tries his utmost to instil filthy worldly thoughts in the person's mind to break his concentration in Salaat. If the shaitaan is unsuccessful in all this, then Iblees ties shaitaan's hands and feet and flings him into the ocean. He*

lauds great praises on those who are successful. Allaah Ta`ala mentions in the Qur`aan Majeed:

'(Shaitaan said) I will most certainly sit on Your Straight Path (in order to mislead people), then I will definitely approach them from the front (i.e. I will create doubt in them regarding the Aakhirah), and from behind (i.e. I will beautify the world for them so that they be satisfied with it), and from their right sides (i.e. I will come from the side of Deen and obedience), and from their left sides (i.e. I will come to them with sin), and You will not find most of them to be thankful.'"

The subtle power of shaitaan

Hadhrat Abdur Rahmaan Bin An`am (rahmatullahi alaih) said that a person once came to the gathering of Hadhrat Moosa (alaihi salaam). Upon entering he took off his hat and made Salaam. Hadhrat Moosa (alaihi salaam) asked, *"Who are you and how did you come?"* The person replied*: "I am Iblees and I have come to greet you."* Hadhrat Moosa (alaihi salaam) asked him*, "Why did you remove your hat*?" He replied, *"This is in order to lead the people astray."*

Hadhrat Moosa (alaihi salaam) asked, *"What weakness is there in man that makes it easy for you to take control of them*?" He replied*, "When man begins to think himself and his actions as being good, he forgets sins, then I overcome him easily."*

Fifteen enemies of shaitaan

1. Hadhrat Wahab Bin Munabbah (rahmatullahi alaih) said that once shaitaan came into the presence of Nabi (sallallahu alaihi wasallam) in the form of an old person. Nabi (sallallahu alaihi wasallam) said, *"O accursed one! Tell me, how many enemies do you have from among my Ummat?"* He replied*, "Fifteen –1. the greatest is you, (and then) 2. a just ruler, 3. a humble wealthy person, 4. a truthful and trustworthy trader, 5. an Allaah-fearing Aalim, 6. a believer who advises (others), 7. a merciful believer, 8. a person who always repents, 9. one who abstains from Haraam actions, 10. one who is always in the state of wudhu, 11. one who spends abundant Sadaqah, 12. one with good character, 13. one who benefits others, 14. one who makes Tilaawat with diligence and 15. the one who wakes up for Tahajjud."*

Nabi (sallallahu alaihi wasallam) asked him*, "How many friends do you have?"* He replied: *"Ten."*

The ten friends of shaitaan

1. An oppressive ruler, 2. a proud wealthy person, 3. an untrustworthy trader, 4. an alcoholic, 5. one who consumes the wealth of orphans, 6. a tale carrier, 7. an adulterer, 8. one who is unmindful of his Salaat, 9. one who does not give Zakaat and 10. one who has high aspirations and desires.

Monk 'Barseesa'

It has been established from some narrations that there was once a monk from among the Bani Israeel who was named 'Barseesa'. He was constantly engaged in Ibaadat. His duas were so readily accepted, that if he made dua for an ill person, it would be accepted. Iblees gathered his children and asked, *"Who amongst you will be able to mislead Barseesa?"* One rascal stood up and exclaimed*, "This service, I will be able*

to render. If I am not able to fulfil it, then you may punish me as you desire." Iblees placed his shaitaan on duty.

This shaitaan went to a king, in whose gathering was an extremely beautiful young girl. Shaitaan had such an effect on her that she became insane. He came back after a few days and noted that the king was grieved. He told the king, *"Her cure lies in only one place. Take her to Barseesa the monk."* The king understood and took her to Barseesa who after having made dua for her she was cured. After a few days, she was again beset with illness. Shaitaan came to the king and said, *"You have erred. You should leave the girl with Barseesa for a few days."* The king once again took her to Barseesa and requested that she stay with him for a few days. At first the monk refused, but eventually after much convincing and deliberation, she was left there and everyone departed.

The monk was engaged in fasting during the day and Salaat at nights, but shaitaan sat in wait. One day the girl was seized with a fit of her illness in front of the monk. Her clothes were open and her body was exposed. Such a wonderful body was never seen by this poor man. The monk could not control himself and he indecently assaulted her. This resulted in her becoming pregnant.

Now shaitaan saw his chance and he came to the monk. He taunted him, *"Hadhrat, look at what you have done? Allow the pregnancy to become apparent and then we'll see what to do."* In disgrace, the monk's face changed colour. Shaitaan then told him, *"What has happened has happened. What plan can we make now for you to save face. My opinion is that you kill the girl. Besides this, I see no other way out. When her people come to fetch her say to them that she had recovered and since no one had come to fetch her, she left on her own. If you feel that they are suspicious, then say clearly that she passed away. Say that you had tried very hard to contact them but to no avail and you had to bury her."* The monk accepted this and decided to kill the girl and he buried her.

The girl's family came and enquired about her. He said very innocently, *"Oh, has she not returned home? She had recovered here and left for home."* They thought that perhaps she had gone to some relative or the other. Some men were sent to look for her.

At this time, shaitaan came and asked what was the matter. They told him what had happened. He said to them, *"You people are so naïve that you accept that evil monk's word. You people do not know him, I know him very well for the rascal that he is. He raped the girl and out of fear of rebuke, murdered and buried her. This is what he did. If you do not believe me then go to a certain place where you will find her buried.*"

The king himself, following the instructions of shaitaan, dug up the girl's grave. They were all astonished to find that she had been murdered and buried. They all returned to the monk. The king ordered that the monk be executed. As he was about to be executed, shaitaan came up to him, and said, *"Hadhrat, how are you now? All this was my doing. If you wish, I can save you from the gallows. All you have to do is follow my bidding and I will save you from this predicament." The monk asked him,* "*What must I do?"* Shaitaan said, *"Just a small thing. What is there in it? Just bow your head to me a little."* The monk bowed his head and shaitaan danced for joy out of sheer happiness. He said: *"See how my plan worked. You were a great believer in Allaah. Go now straight to Jahannum."* Saying this, he walked away. The monk was executed.

A great schemer is this shaitaan! Even great Ulama need to be very careful about his plots.

Four enemies of man
Man has four very powerful enemies. To safeguard oneself from them requires a great deal of effort.

1. The world. The world attractions of this are very misleading and deceptive. Allaah Ta`ala says:

"And this world is not except goods of deception. The life of this world should never mislead you…"

2. Naffs. This is the most misleading of all the enemies. The statement of Hadhrat Yusuf (alaihi salaam) is stated in the Qur`aan Majeed:

"And I do not pardon my naffs. Indeed the naffs orders with evil."

3. Shaitaan. (His life's mission is to be constantly the enemy of man. Just now you read the tale of Barseesa).

4. Evil people –Evil companions are even more dangerous than shaitaan. At least shaitaan runs away when you recite *Laa Howla…* but evil company remains with you all the time.

Is it not surprising?
Hadhrat Isaa (alaihi salaam) said, *"It is not surprising to observe how a sinful person is destroyed. What is surprising is to see how a successful person achieves success, since Jannat is surrounded by difficulties, Jahannum is surrounded by desires and shaitaan is present in every soul. The angels too are also with us all the time and they save us from evils and call us towards good."*

It is the weak and unmindful human who falls into shaitaan's traps, in spite of the angels preventing and safeguarding him.

ACCEPTING ALLAAH TA`ALA'S WILL

Be pleased with every Decree of Allaah Ta`ala
"When any of them are given the glad tidings of a girl (baby),
His face turns black and he is filled with anger."

Hadhrat Qataadah (radhiallahu anhu) said, *"Allaah Ta`ala had revealed this ugly habit and trait of the kuffaar to the believers so that they may stay far from it."*

The Decree of Allaah Ta`ala is by far better for the benefit of man than his own decision, even though man's decision may appear better for him. It is for this reason that man should accept the Decree of Allaah Ta`ala with happiness and enthusiasm.

The goodness and evil of everything only Allaah Ta`ala knows, and none knows this besides Him. Hence, even our own intellect tells us, that one who does not know should rely on the one who knows and should accept his decision with pleasure.

"It is possible that you dislike a thing whilst it is good for and it is possible that you prefer a thing whilst it is bad for you. And Allaah knows and you do not know."

Our Four destinations

Some Buzrugs have mentioned, *"There are four destinations: the world, the grave, Resurrection and Jannat or Jahannum."*

1. The world. The example of our life in this world is like that of a traveller who leaves his baggage on some means of transport and alights to partake of a meal. He neither eats in peace nor does he let go of conveyance. He does not offload the goods since his departure is imminent.
2. The grave. This is equal to a traveller who has stopped over for a short time for part of the night. He off loads only the necessary goods so that he may be a little at ease.
3. Resurrection. It is similar to a Haaji who has reached his final destination of Macca. Here he is inconvenienced by the large crowd and hordes of people.
4. Jannat or Jahannum. This is the desired and final abode of man. Just as a Haaji returns to his own home after Hajj, so too does man return to his final abode after the Plains of Resurrection.

If the Hajj is accepted then all the difficulties of the road become tolerable and easy; in fact, a pleasure. Otherwise, if one was unsuccessful, then the entire exercise was a waste and a burden. In the same way, when one enters Jannat, then all the difficulties of this world will be forgotten. In fact, when one sees the stages to which one is raised because of difficulties of the world, one would desire to return to the world and be put into more difficulties. The Jahannumi will forget all the ease and comforts of the world.

Unanimous answers from seven hundred Ulama

Hadhrat Shaqeeq Bin Ebrahim (rahmatullahi alaih) said, *"I have asked seven hundred Ulama five questions and their answers were unanimous.*

1. *Who is an intelligent person?* He who dislikes the world.
2. *Who is an understanding and intellectual person?* He who is not deceived by the world.
3. *Who is a wealthy person?* He who is pleased with the distribution of Allaah Ta`ala.
4. *Who is a Faqeeh?* He who does not ask for more (wealth or worldly possessions).
5. *Who is a miser?* He who does not give the Rights of Allaah Ta`ala from his wealth."

The Anger of Allaah Ta`ala on three

A Buzrug once said, *"Allaah Ta`ala becomes angry at three things of His slaves:*

1. *To fall short and be deficient in carrying out the Orders of Allaah Ta`ala.*
2. *To be displeased with the distribution of Allaah Ta`ala.*
3. *To be displeased with Allaah Ta`ala when one's desires are not fulfilled."*

The reason for cutting off the hands of a thief
The hand of a thief is cut if he steals anything to the value of ten Dirhams or more. Some Ulama have stated, *"It does not mean that the cutting of the hand of any Muslim can be equated to ten Dirhams. In fact, it means that the thief has misappropriated the trust and sanctity of another Muslim by stealing his wealth and he has displayed his displeasure at the distribution of Allaah Ta`ala, hence he has resorted to stealing."* [Faqeeh (rahmatullahi alaih)]

Twelve habits of the Ambiyaa (alaihi salaam)
Hadhrat Abu Darda (radhiallahu anhu) said*, "There were twelve noble habits of the Ambiyaa (alaihi salaam).*

1. *Yaqeen in the promise of Allaah Ta`ala*
2. *Independence from the things of people*
3. *Hatred for shaitaan*
4. *Opposition to base desires*
5. *Love and mercy for the creation of Allaah Ta`ala*
6. *Tolerance for distasteful and disliked things*
7. *Yaqeen in entry to Jannat*
8. *Humility to everyone*
9. *Not abandoning advice because of hatred and opposition*
10. *Not accumulating wealth. Whatever comes is distributed among the poor*
11. *Always remaining with wudhu*
12. *Pleasure at acquiring anything of the world and not being sad or grieved at the loss of anything."*

Ten specialities of the Zaahids (those who abstain from evil)
Some wise persons said, *"There are ten special qualities of the Zaahids.*

1. *Regarding as Waajib hatred for towards shaitaan*
2. *Not doing any action which may count against him on Qiyaamah*
3. *Being always prepared for death*
4. *Having love and enmity only for Allaah Ta`ala's pleasure*
5. *Being always engaged in enjoining good and forbidding from evil*
6. *Contemplating the creation of Allaah Ta`ala and taking lesson from them*
7. *Staying away from such things which are displeasing to Allaah Ta`ala*
8. *Never being unmindful of the Anger and Punishment of Allaah Ta`ala*
9. *Never losing hope in the Mercy of Allaah Ta`ala*
10. *Expressing happiness at acquiring any worldly thing and not being sad or grieved at the loss of anything."*

The faith of a true believer is such that he is not affected unduly by heat or cold, whereas the Munaafiq is affected by even the slightest heat or cold.

Believer and Munaafiq
The believer remains equally pleased with Allaah Ta`ala in good and constrained circumstances, health and sickness, ease and difficulty.

The Munaafiq is rebellious in good health and wealth and dejected in illness and poverty.

ADVICE AND WAARNING

The advice of Rasulullah (sallallahu alaihi wasallam)
Hadhrat Abu Sa`eed Khudri (radhiallahu anhu) reports that once Nabi (sallallahu alaihi wasallam) gave a sermon from Asr until Maghrib. Some remembered (what he said) whilst others forgot. He said (something to this effect);

"People, this world appears very appealing and sweet. Allaah has sent you to the world as a test.
Open your ears and listen! Protect yourself from the world, especially women. People are of various types; some are born with Imaan, live in Imaan and die with Imaan. Some are born in Imaan, live with Imaan but die in kufr. There are some who are born in kufr, live in kufr but die in Imaan.

Listen! Anger is a spark of fire that flares in the heart of man. This is the reason why the eyes become red in anger and the veins in the neck enlarge. The person who is overcome with anger should sit or lie down. The best among you is the one whose anger comes after a while and cools off the fastest. It also a blessing if anger comes quickly and subsides just as fast. The worst is that one whose anger comes quickly and takes long to subside. Compared to him, the one whose anger takes time to flare and also cools down after some time is better.

Listen! The best trader is the one who is lenient in seeking payment and hasty in paying (labourers accounts,). The one who is soft in collecting and hard in paying is also a blessing, since he has one good quality and one evil. The worst and most evil is the one who is hard on collecting and paying. Compared to him, the one who is hard on collecting and soft on paying is better.

Look! On the Day of Qiyaamah every deceiver and fraudster will have a flag hoisted on him. The biggest fraud amongst you is the one who defrauds a just Muslim ruler.

Remember! The best Jihaad is to present the truth to an oppressive ruler.

Be warned! Do not cease declaring the Haqq out of fear of annoying or opposing people."

When the sun started setting, he (sallallahu alaihi wasallam) said, "*Compared to what has already transpired of this world, only that much of it is left as what it takes for the sun to set."*

The deciding factor will be one's final moments
During the expedition of Hunain, Nabi (sallallahu alaihi wasallam) said of a person (who claimed to be a Muslim) that he is a Jahannumi.
When the battle began then this person also, like the rest of the believers, got into the thick of the battle and fought the kuffaar. Someone came to Nabi (sallallahu alaihi wasallam) and told him of this situation, yet Nabi (sallallahu alaihi wasallam) maintained what he had said previously. Some were perplexed and astonished, nevertheless, they went in search of him. When they found him he was badly wounded and he could not bear the pain, so he struck his own neck and died. Some terrible and most inappropriate words emanated from his lips. Upon hearing this, the onlookers were awestruck and they reported the matter to Nabi (sallallahu alaihi

wasallam), who commented, *"Make an announcement to the people that only true believers will enter Jannat and that the deciding factor will be their final moments. An abundance of Salaat, etc. are of no consequence. The actual thing is Imaan."*

We should constantly safeguard our Imaan and make fervent dua for a good ending. Without the assistance of Allaah Ta`ala, this is not possible. The following dua from the Qur`aan Majeed is appropriate for this:

"O Allaah Ta`ala! Do not waver our hearts after You've guided us. Bestow us with Mercy from Yourself, indeed You are the Bestower."

The greatest danger
Hadhrat Yahya Bin Ma`aaz Raazi (rahmatullahi alaih) often used to say, *"O my Allaah! The best and most delightful thing is that You had bestowed Imaan, and the most fearful and dreaded thing is that this Imaan is not snatched away during the final moments."*

Most fortunate is that person in whose heart lies this fear and pleasure. We must hope that our death is with our Imaan intact.

The fear of Imaan being snatched
Someone once asked Hadhrat Hakeem Abul Qaasim Samarqandi (rahmatullahi alaih), *"Is there any such sin in which lies the fear of Imaan being snatched away (because of it)?"* He replied, *"There are three such sins. (1) Not making Shukr to Allaah Ta`ala for the great bounty of Imaan, (2) Not having the fear of Imaan being snatched away from the heart, and (3) Oppression of Muslims."*

MERCY AND COMPASSION

A noteworthy sermon
Hadhrat Aishah (radhiallahu anha) reports that a Jewish woman once came in the presence of Nabi (sallallahu alaihi wasallam), and instead of saying *"Assalaamualaikum"*, she said *"Asaamualaikum"(A curse which means –death to you)*. In reply, Nabi (sallallahu alaihi wasallam) said, *"Wa Alaikum" (And to you also).*

Hadhrat Aishah (radhiallahu anha) could not contain herself and exclaimed, *"Wa Alaikumus Saam Wa La`nah" (Death and curses to you).*
Rasulullah (sallallahu alaihi wasallam) reprimanded her, saying, *"Aishah, you have given a very stern reply. Allaah loves softness in everything."*

Hadhrat Aishah (radhiallahu anha) said, *"O Rasulullah (sallallahu alaihi wasallam), did you not hear the words of this miscreant?"*
Nabi (sallallahu alaihi wasallam) said, *"And did you not hear my reply? I had returned her words upon her in a subtle (nice) way."*

Softness
Nabi (sallallahu alaihi wasallam) said, *"Whosoever acquires a part of softness has acquired all the goodness of this world and the Aakhirah; and whosoever is deprived*

of it, it is as though he is deprived of all goodness." [Qaasim reports from Hadhrat Aishah (radhiallahu anha)]

The sayings of Nabi (sallallahu alaihi wasallam)

1. Nabi (sallallahu alaihi wasallam) said that the greatest thing of intelligence after Imaan is to love people and to be polite and courteous.
2. Those who make Mashwera (consult with each other) are never unproductive or useless and those who do not make Mashwera are never successful.
3. When Allaah Ta`ala desires to destroy someone, then he leaves that person to continue with his self-opinionated attitude.
4. Those who do good work in this work would also be in good condition in the Aakhirah and those who do evil are counted amongst the evil. [Hadhrat Sa`eed Bin Musayyib (radhiallahu anhu)]
5. Allaah Ta`ala is Compassionate and He loves His slaves to be likewise. There are great benefits that are in store for the compassionate ones and the stern natured will be deprived of it. Allaah confers Mercy on that household whose inhabitants are compassionate.

   There is no better character than to be soft-natured and no worse trait than to be hard and stern. If soft-nature and hard-nature were to be given a form, then there would be nothing more beautiful than soft-nature and nothing more ugly than a hard-nature. [*Hadhrat Aishah (radhiallahu anha)]*

Rasulullah's (sallallahu alaihi wasallam) final sermon

After praising Allaah Ta`ala, he (sallallahu alaihi wasallam) said, *"I am Muhammad Bin Abdillah Bin Abdil Mutallib, Bin Haashim Arabi Makki. No prophet will come after me. People! I am ill and very soon I am to depart from this world. The desire and enthusiasm to meet Allaah Ta`ala burns in me. However, separation from the Ummat saddens me. I do not know what the condition will be after me. O Allaah Ta`ala, save this Ummat from all Fitnahs and keep them always on the Straight Path. People! Listen attentively to this final sermon of mine, so that you may preserve it and convey to those who are not present. After today, you will probably not get another opportunity to listen to me.*
People! Allaah has outlined Halaal, Haraam, good and evil in His Kitaab. Understand the Halaal of the Qur`aan as Halaal and the Haraam as Haraam. Practise the injunctions of the Qur`aan and take lesson from its narratives."

Thereafter he lifted his head skywards and said, *"O Allaah! You are witness that I have conveyed Your Message to Your slaves. People! Save yourselves from deviation, as a matter of fact, even from envisaging or inclining towards it, otherwise you will draw closer to Jahannum and further from Allaah Ta`ala and Jannat. Always remain close to the Jamaat of Haqq. Those who separate from the Jamaat of Haqq are making their way into Jahannum. O Allaah Ta`ala! You remain as witness that I have conveyed the entire Message.*
People! Fear Allaah Ta`ala with regard to Deen and trusts. Consider your slaves. Feed them what you eat yourself and clothe them with what you clothe yourself. Do not burden them with more work than they can bear. They are also made of blood and flesh like you. Know! If anyone commits any excess on

his slave, then on the Day of Qiyaamah, I will be a witness against him (the transgressor).
Fear Allaah Ta`ala also with regard to women. Pay them their Mehr and do not oppress them, otherwise on the Day of Qiyaamah you will be deprived of your good deeds. Obey your leaders and rulers and never disobey them, even though your leader may be an Abyssinian slave. Obedience to the (just Muslim) ruler is like obedience to me and obedience to me is in reality obedience to Allaah Ta`ala. Similarly, disobedience to the ruler is like disobedience to me and disobedience to me is in reality disobedience to Allaah Ta`ala. Be warned! Never rebel against them or be treacherous to them.
People! Have love for my family, the Huffaaz, Qurraa and Ulama-e-Haqq. Never bear malice or jealousy against them. Do not chastise or malign them. Love for them is love for me and love for me is in reality love for Allaah Ta`ala. Hatred for them is hatred for me and hatred for me is in reality hatred for Allaah Ta`ala.
Be warned! I have dilated point by point to you. (To practice thereupon is your duty).

People! Diligently observe the five times daily Salaat. Properly fulfil the conditions of Wudhu and Salaat. Pay the Zakaat on your wealth with regularity, otherwise your Salaat will be rejected. Allaah has ordained the hajj on every (financially) able person. If the opportunity for Hajj arises and one does not carry it out, then there is no guarantee, and one may die as a Christian or a Jew. Also, such a person will be deprived of my intercession and he will not be given a drink from the Howdh-e-Kauther.

Be warned! I have made you aware of everything.
People! On the Day of Qiyaamah, you will be gathered on a barren Plain. That day will be very frightening and fearsome. On that Day neither will wealth nor children avail you. On that day only that person will be exonerated who reaches there with a clear heart (free from Kufr and Shirk). Look! I have conveyed every message to you. Safeguard your tongue. Accustom your eyes to crying. Inculcate and imbibe unto your hearts humility and humbleness. Do not make your bodies accustomed to ease and comfort. Tolerate and bear with patience any difficulty encountered for the Deen of Allaah Ta`ala. Continue making Jihaad against the enemies of Islaam. Keep your Imaan pure and sincere. Continue advising your brothers. Do not be jealous of one another, otherwise your good deeds will be spoiled. Do not backbite one another, otherwise you will be destroyed. Know! I have explained everything openly. Make an effort to free and setting free prisoners. Make an effort to carry out good actions. Do not oppress or be excessive upon anyone, otherwise know that Allaah Ta`ala comes to the aid of the oppressed. He is the One Who will take account of all of you and to Him you will all return. Never be pleased or content with sin and disobedience. Listen attentively! He who does good will benefit for himself and he who does evil will bear the consequences of it as well. Allaah Ta`ala never oppresses His slaves at all.

Fear the Day of Qiyaamah. The Day when every soul will have to render a full account of all its doings. There will be no oppression on anyone (on that Day).

I am soon to depart from the temporary abode. This illness is an indication of that. I am handing over your Deen and trust to Allaah Ta`ala. May peace descend on my companions and the entire Ummat. Assalaamualaikum Wa Rahmatullahi Wabarakaatuhu."

Nabi (sallallahu alaihi wasallam) thereafter alighted from the Mimbar (for the last time) and entered his blessed quarters.

THE MORNING AND EVENING OF A BELIEVER

Hadhrat Abdullah Bin Umar (radhiallahu anhu) said to Hadhrat Mujaahid (rahmatullahi alaih), *"Mujaahid, do not worry about morning in the evening or evening in the morning. Do something during life before death and in good health before illness, for you know not that tomorrow among whom you will be counted (amongst the dead or living)"*

The intention of morning

It is the statement of some Buzrug, *"Upon awakening in the morning, make the intention of four things:*

1. *To fulfil the Faraaidh of Allaah Ta`ala.*
2. *To abstain from the prohibitions*
3. *To be just in all matters between yourself and Allaah Ta`ala*
4. *To rectify the matters between yourself and your enemies*

If anyone makes these intentions a habit, then there is hope that he will be counted amongst the successful ones."

The method of sleeping and waking up

Someone once asked a Buzrug, *"How should one awaken from the bed in the morning?"*
He replied, *"First ask the method of sleeping!"*
He then said, *"It is not appropriate that a person goes to sleep without having contemplated over four things: (1) 'Is there anyone who has a right over me?' – If there is, then either fulfil it or seek forgiveness. (2) 'Is there any Faraaidh of Allah Ta`ala which is still left for me to fulfil?' – If there is, then fulfil it immediately. (3) Prior to sleeping repent for every sin. (4) Complete a will and leave it at your side. (One knows not whether this is the final sleep or not)."*

A Buzrug once said, *"Man usually awakens in the morning with three things in mind, (1) Some awaken with the concern for wealth, (2) Some with the desire to sin, (3) And Some awaken in search of the Right Path."*

1. Those who awaken with wealth on their mind should have this Yaqeen that he will never get more than his apportioned sustenance regardless of whatever efforts he makes.
2. The one who awakens with the desire to sin will never be saved from disgrace and shame.
3. He who awakens seeking the Right Path will attain both the Right Path and sustenance from Allaah Ta`ala.

A Buzrug once said, *“Every person must have two concerns upon awakening; peace and fear.”*

He should be at ease and at peace that the promised sustenance from Allaah Ta`ala will come his way.
He should fear that he should never forgo any injunction of Allaah Ta`ala.
Those who do this will be blessed with two bounties:

1. Contentment (He is contented with whatever he has by making Shukr and Sabr).
2. The sweetness of Obedience and Ibaadat.

Someone asked Ibn Khaisam (rahmatullahi alaih), *“What do you do in the mornings?”* He replied, *“I awaken with weakness, partake of my apportioned sustenance and count the hours to death.”*

Someone asked the same question of Hadhrat Maalik Bin Dinaar (rahmatullahi alaih), who answered, *“What can be said of the morning of that person who is about to move from one house to another, and he knows not whether the second abode will be Jannat or Jahannum?”*

Hadhrat Aamir Bin Qais (rahmatullahi alaih) said, “*I awaken in the mornings holding the burden of sin on the one side and the bounties of Allaah Ta`ala on the other. I do not know whether my Ibaadat will compensate for my sins or be enough Shukr for all the bounties.”*

TAHAARAT AND CLEANLINESS

Ten benefits of the Miswaak

1. It cleans the mouth
2. It is a means to gain pleasure of Allaah Ta`ala
3. It keeps the angels happy
4. It strengthens the eyesight
5. It assists in the digestion of food
6. It removes bile
7. It increases and enhances the reward of Salaat
8. It strengthens the gums
9. It removes odours from the mouth
10. It sweetens the mouth *[Hadith]*

Five natural traits

Nabi (sallallahu alaihi wasallam) said that five things are natural traits in man:

1. Clipping one’s nails
2. Trimming the moustache
3. Removing hair below the navel
4. Removing hair from the armpits
5. To use the Miswaak.

Nabi (sallallahu alaihi wasallam) was in the habit of using the Miswaak so regularly that there was sometimes a fear of injuring his gums.

He would say, *"O Muslims! It is necessary for you to bath, use Miswaak and apply scent on a Friday (especially)."*

He said, *"Cutting the nails on a Friday removes illnesses (some have said that he will not be afflicted with leprosy)."*

On the night of Me`raj, when Nabi (sallallahu alaihi wasallam) met with the Hoors, they entreated him, *"O Rasulullah (sallallahu alaihi wasallam)! Enjoin and emphasise the importance of Miswaak to your Ummat. Our beauty is increased because of its use."*

Limits

Nabi (sallallahu alaihi wasallam) said, *"Do not delay in removing the hairs below your navel for more than 40 days. (This is the maximum limit. It is preferable to remove them every Friday)."*

Clip your nails every Friday and keep your faces clean. This is the path of the Qur`aan Majeed.

Hadhrat Ebrahim (alaihi salaam) was ordered to do ten things:

1. Trimming the moustache
2. Gargling
3. Pouring water into the nostrils
4. Using the Miswaak
5. Parting the hair (making a path)
6. Clipping the nails
7. Making circumcision
8. Removing the hair in the armpit
9. Removing hair below the navel
10. Making Istinjaa with water.

Wiping out sin's

Nabi (sallallahu alaihi wasallam) said that four things wipe out sins:

1. Making complete and perfect wudhu in winter
2. Adopting patience at distasteful things
3. Frequenting the Musaajid
4. To await the next Salaat after the previous one. *[Hadhrat Abu Hurairah (radhiallahu anhu)]*

The prescription for a magnanimous sustenance

Hadhrat Abdullah Bin Salaam (radhiallahu anhu) said, *"I have read in some Divine Scripture that always remaining in the state of wudhu, not socialising with women and not accumulating wealth in illegal (Haraam) ways are the means to increase in one's sustenance."*

It does not necessarily mean that one will receive more wealth. Rather it means that one will find more peace and contentment in one's wealth, which is the essence of wealth. In fact, such peace and contentment is not experienced by many kings , rulers and leaders.

Sleeping with wudhu
Hadhrat Abu Hurairah (radhiallahu anhu) said, *"An angel remains with that person who sleeps with wudhu and dons clean clothing. Whenever his eyes open at night, this angels makes a dua of forgiveness for him."*

The sign of a believer
Hadhrat Thaubaan (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam), *"People! Remain steadfast on Imaan. You will never be able to enumerate the reward you receive for it. Remember, the highest and most virtuous act is Salaat. It is a hallmark of a believer to be in a constant state of wudhu."*

Wudhu makes one dignified
Hadhrat Faqeeh (rahmatullahi alaih) reports from his father that once Hadhrat Umar (radhiallahu anhu) sent someone to Egypt to purchase cloth for the (Ghilaaf/covering) Kaabah. Whilst passing the country of Shaam, he passed by the Ibaadat-Khana of a monk. This Sahaabi (radhiallahu anhu) stopped to meet him. He knocked on the door and after quite some time, the door was opened and he met the monk. He enquired from the monk the reason for the delay in opening the door, whereupon he answered, *"When we saw you approaching from afar, such a sensation overcame us as though some king was approaching. Hence we became fearful and rushed to make wudhu and perform Salaat. Only thereafter did we open the door."*

Allaah Ta`ala said to Hadhrat Moosa (alaihi salaam*), "If you fear any king, then make wudhu and let your entire household also make wudhu. The person in the state of wudhu is under My protection."*

The blessings of being in the (continuous) state of wudhu
Nabi (sallallahu alaihi wasallam) asked Hadhrat Bilaal (radhiallahu anhu), *"Bilaal! What action do you carry out because I have heard your footsteps in Jannat?"* He replied, *"I always remain in the state of wudhu and whenever I need to renew my wudhu, I perform two Rakaats Tahayyatul Wudhu."*

SANCTITY OF THE MUSAAJID

The right of the Musjid
One should endeavour to read two Rakaats of Tahiyyatul Musjid upon entering the Musjid, before sitting down. (This is the right of the Musjid) [Hadith].

If the time is short and one is only able to perform the Sunnats, then one should make the intention for Tahiyyatul Musjid also and one will receive that reward. This is provided one begins the Salaat immediately upon entering and before sitting down. Some people first sit down upon entering the Musjid and then they perform their Sunnats. In this way the Tahiyyatul Musjid is not fulfilled. This instruction is valid only for those times wherein it is not Makrooh to perform Nafl Salaats. Tahiyyatul Musjid is not read after Asr, before Fajr and during zenith (midday).

The letter of Hadhrat Abu Darda to Hadhrat Salmaan Farsi (radhiallahu anhuma)

Hadhrat Abu Darda (radhiallahu anhu) had come to find out that Hadhrat Salmaan Farsi (radhiallahu anhu) had purchased a slave. In anger he wrote him a letter. The essence of the content is as follows:

"Brother, make time for Ibaadat before such a calamity overwhelms you where you will not be able to make any Ibaadat. Understand this invitation of your Muslim brother as a blessing. Have mercy on the orphans and pass your hand over their heads with compassion. Feed them also with your food. This will soften your heart and your needs will be fulfilled. Once, in my presence, a person complained to Nabi (sallallahu alaihi wasallam) about hardheartedness. Nabi (sallallahu alaihi wasallam) advised that mercy be shown to orphans and that the hand be passed over their heads with compassion. Allow them to partake of your meals. This will soften your heart and your needs will be fulfilled.
Brother, make the Musjid your home. Rasulullah (sallallahu alaihi wasallam) said, 'The Musjid is the home of the pious.' Allaah has taken the responsibility of ease and mercy and the easy crossing of the Pul Siraat and safeguarding from The Fire for such people."

Make the Musjid your home
Hadhrat Hakam Bin Umair (radhiallahu anhu) said, *"Live in the world as a guest. Make the Musjid your homes. Develop softness in the hearts. Accustom yourself to contemplation and crying and do not allow your desires and whims to overtake you."*

Hadhrat Qataadah (radhiallahu anhu) said, *"A believer should only look towards three places: (1) In the Musaajid, (2) In his own home or (3) to such an occupation wherefrom he cannot save himself."*

The sanctity of the Musjid
Hadhrat Halaf Bin Ayyub (rahmatullahi alaih) was sitting in the Musjid, when his slave came in to enquir about something. He went out of the Musjid and gave him a reply. People asked, *"Hadhrat, why did you go outside just to give him an answer?"* He replied, *"For so many years I have never made worldly conversation in the Musjid. This slave came to enquire something worldly from me."*
(Such precaution is unfathomable nowadays!)

It has been said about a certain Zaahid (one who abstains from all evil) that he never in his entire life leaned against something or stretched out his feet in a Musjid.

Five important things
A Buzrug once said, *"Every man must become accustomed to five things.*
1. *Paying particular attention to Salaat with Jamaat*
2. *Following the Sunnats*
3. *Keeping the Musjid inhabited*
4. *Making Tilaawat of Qur`aan Majeed*
5. *Engaging in Jihaad in the Path of Allaah Ta`ala."*

Three forts of a believer
Hadhrat Hasan Bin Ali (radhiallahu anhu) said, *"Three people are close to Allaah Ta`ala.*

(1) That person who goes to Musjid solely for the Pleasure of Allaah Ta`ala remains the guest of Allaah Ta`ala until his return.
(2) He who emerges in order to meet his fellow Muslim brothers is likened to having emerged to meet Allaah Ta`ala, and
(3) Those who perform Hajj and Umrah are in the Jamaat of Allaah Ta`ala until their return."

Someone said, *"A believer has three forts that protect him:*

1. *The Musjid,*
2. *Thikrullaah, and*
3. *Tilaawat of Qur`aan-e-Paak"*

The status of the Musjid
Hadhrat Hasan Basri (rahmatullahi alaih) said, *"The dirt which collects from sweeping the Musjid is the Mehr of the Hoors of Jannat."*

Hadhrat Anas Bin Maalik (radhiallahu anhu) said*, "For the person who lights a lamp in the Musjid, the angels make dua for his forgiveness as long as he remains in the Musjid."*

Hadhrat Umar (radhiallahu anhu) said, *"The Musjid is the House of Allaah Ta`ala. The one who performs Salaat there in it, is as though he has come to visit Allaah Ta`ala. Allaah entertains the one who performs Salaat (in His Houses)."*

The etiquettes of the Musjid
Hadhrat Faqeeh (rahmatullahi alaih) said*, "There are fifteen etiquettes of a Musjid:*

1. *Make Salaam upon entering (On condition that there is someone in the Musjid and they are not engaged in Salaat, Tilaawat or Thikr). If there is no one in the Musjid, then make Salaam as follows: 'As Salaamu Alaina Mir Rabbina Wa Ala Ibaadillaahis Saaliheen'*
2. *Perform two Rakaats Salaat before sitting down (if it is not Makrooh times)*
3. *Do not indulge in trade in the Musjid (buying or selling)*
4. *Never engage in fighting and arguing in the Musjid*
5. *Never seek (announce) lost items in the Musjid*
6. *Never raise your voice, except to make the Thikr of Allaah Ta`ala (giving of a Bayaan, teaching, etc)*
7. *Never indulge in worldly conversation*
8. *Do not fight over (seating) place*
9. *Do make the place for one sitting beside you*
10. *Never cross in front of one engaged in Salaat*
11. *Never spit in the Musjid*
12. *Never crack your fingers in the Musjid*
13. *Keep the Musjid clean*
14. *Do not allow insane persons and small children of little understanding into the Musjid*
15. *Engage in as much remembrance of Allaah Ta`ala as you can in the Musjid."*

Hadhrat Hasan (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam) that a time will dawn when people will engage in worldly conversation in the Musaajid. Allaah Ta`ala cares not in the least for such people, hence never sit with them.

Hadhrat Ali (radhiallahu anhu) said,*"A time will come when only the name of Islaam will remain, the Qur`aan Majeed will be a mere custom and the Musaajid will be adorned and decorated, but empty of the remembrance of Allaah Ta`ala. The Ulama at that time will be the worst of people. Fitnah will begin from them and return upon them."*

[All these things can be witnessed in our times. May Allaah Ta`ala have mercy upon us].

ATHAAN

Jannat for Athaan

Someone asked Rasulullah (sallallahu alaihi wasallam), *"Show us such an action which will grant entrance into Jannat."* Nabi (sallallahu alaihi wasallam) said: *"Become the Muazzin (one who calls out the Athaan) of your tribe."*
He asked*,"If this is not possible, then?"* Nabi (sallallahu alaihi wasallam) replied, *"Become the Imaam."* He then asked: *"And if this is also not possible,?"* Nabi (sallallahu alaihi wasallam) said, *"Be constant in performing Salaat in the first saff."* [Faqeeh (rahmatullahi alaih)]

Statements of Nabi (sallallahu alaihi wasallam)

Hadhrat Khaula Binti Al Hakam (radhiallahu anha) reports from Nabi (sallallahu alaihi wasallam) that the sick person is the guest of Allaah Ta`ala during his illness. He daily receives the reward equal to that of seventeen Martyrs. If he recuperates and recovers, then his sins are forgiven and he becomes as though he had just been born. If he passes away, then he is granted Jannat. The Muazzin is Allaah Ta`ala's doorkeeper. He receives immense reward for every Athaan provided that he gives Athaan only for the Pleasure of Allaah Ta`ala. The Imaam is the deputy of Allaah Ta`ala (on similar condition as above). He receives the reward equal to the Siddiqeen (truthful ones). The Aalim is the representative of Allaah Ta`ala. He receives one Noor (light) and the reward of thousand years of Ibaadat for every Hadith provided, of course, that he is truly an Aalim who practises his knowledge).
The Taalib-e-Ilm (Seeker of knowledge) is the servant, whose reward is nothing but Jannat. Wherever the voice of the Muazzin reaches, everything that hears his voice will be a witness in his favour. *[Hadhrat Abu Sa`eed Khudri (radhiallahu anhu)]*

It is for this reason that some Buzrugs have said, *"The Athaan should be given really loudly, especially in a jungle."*

The enthusiasm among the Sahaabah-e-Kiraam (radhiallahu anhum) for Athaan

Hadhrat Abdullah Bin Mas`ood (radhiallahu anhu) and Hadhrat Sa`eed Bin Abi Waqqaas (radhiallahu anhu) used to say, *"If you become a Muazzin, then it matters not whether you are unable to join in for Jihaad because of it."*

Hadhrat Umar (radhiallahu anhu) said, *"If I were a Muazzin, and because of this (responsibility), I was unable to perform Nafl Hajj or Umrah, then it would not matter to me."*

Hadhrat Ali (radhiallahu anhu) said, *"It grieves me that I did not ask Rasulullah (sallallahu alaihi wasallam) permission to make Hasan and Hussein Muazzins."*

The qualities of an Imaam and Muazzin

Hadhrat Faqeeh (rahmatullahi alaih) said, *"A Muazzin should possess ten qualities in order to benefit from the virtues of giving Athaan:*

1. *He must be aware of the times of Salaat (so that he may make the Athaan at the correct times.)*
2. *He must safeguard his voice and throat (so that the Athaan is heard properly and reaches far.)*
3. *He should not be offended or enraged when someone gives the Athaan in his absence. (This is bad a trait.)*
4. *He should give the Athaan in a melodious and correct way (The tajweed and words must be clear.)*
5. *He gives Athaan with the intention of reward (Not as a paid job or to impress the people)*
6. *He enjoins good and forbids evil.*
7. *He should wait for the Imaam as long as the people are not inconvenienced (The Imaam should also not unnecessarily delay.)*
8. *He is not displeased and upset if someone takes his place in the Musjid. (There is no specific place for the Muazzin. He can give Takbeer from the right, left or the centre)*
9. *He should not perform any (over) long Salaat between the Athaan and Jamaat (so people have to wait for him)*
10. *He sees to the cleanliness of the Musjid. (This is among the Faraaidh of the Muazzin.)*

Similarly, there are also ten qualities for an Imaam, so that his and the followers' Salaats are complete and perfect:

1. *He recites the Qur`aan Majeed with proper Tajweed and he must be acquainted with the Masaa`il (of Salaat). (Without this the Salaat is incomplete, and at times it is not accepted at all!)*
2. *He must make the Takbeers for the various postures clearly (so that there is no confusion among the musallis)*
3. *He must make the Ruku and Sujood properly (Otherwise Salaat will be incomplete)*
4. *He must abstain from Haraam and doubtful things. (Imaamat is not a trivial matter, it is a very sanctified position)*
5. *His body and clothes must be Paak (so that no offence is given to the followers)*
6. *He should not prolong the recitation against the wishes of the people. (It should be so long as not to cause inconvenience and it must be according to the Sunnat)*
7. *He should not be proud or boastful about his Imaamat.*

8. He should ask Allah for forgiveness before starting with the Salaat (This is only possible if the Imaam is ready from before time for Salaat. It is difficult to do if he comes running.)

9. He must make intention for the followers when making salaam (On the right side for the people sitting on the right and likewise for the left side.)

10. If any poor traveller comes to the Musjid, the Imaam must enquire about his well-being (This is the responsibility of the Imaam)."

Jannat is guaranteed for five persons

Hadhrat Abu Sa`eed Khudri (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam) that he gives guarantee of Jannat to five persons:

1. The wife who is obedient and dutiful to her husband
2. One who is obedient to his parents
3. One who dies on route to Makkah
4. One who has exemplary character
5. That person who gives Athaan in the Musjid for the Pleasure of Allaah Ta`ala.

Three fortunate ones and five unfortunate ones

Hadhrat Anas Bin Maalik (radhiallahu anhu) reports from Nabi (sallallahu alaihi wasallam) that three persons will be on mounds of musk on the Day of Qiyaamah and they will be saved from the fear of that Day.

1. That Imaam whose followers are pleased and happy with him
2. That Muazzin who gives Athaan five times a day for the Pleasure of Allaah Ta`ala
3. That slave who, together with being obedient to his Master Allaah Ta`ala, is also obedient to his worldly master.

The following five persons are unfortunate.

1. The wife who is disobedient to her husband
2. That slave who rebelliously runs away from his master
3. That Muslim who cuts ties with his fellow Muslim brothers for three days or more (without a valid Shar`i reason)
4. An alcoholic
5. That Imaam whose followers are displeased with him.

SALAAT

Statements of Nabi (sallallahu alaihi wasallam)

1. That person who is punctual with Jamaat for forty days such that he does not miss a single Rakaat will be saved from Nifaaq (hypocrisy) and Jahannum
2. For the one who performs wudhu and Salaat with proper diligence and observance, his Salaat will make dua for him: 'Just as you had diligently observed and safeguarded me, may Allaah Ta`ala safeguard you as well.' And then that Salaat goes to the Arsh of Allaah Ta`ala and intercedes on behalf of its reader. He who does not read Salaat properly, his Salaat curses him: 'May Allaah Ta`ala destroy you just as you have destroyed me.' And then this Salaat is bundled like a tattered cloth and flung into the reader's face.
3. The worst thief is he who steals in his Salaat, i.e. he does not properly adhere to the postures of the Salaat.

4. Two Salaats, particularly, are heavy for the Munaafiq (hypocrite): Esha and Fajr. If they knew its value and rewards, then they would come to the Musjid most regularly.
5. Salaat is the means of acquiring Allaah Ta`ala's Pleasure and the love of the angels. It is the Sunnat of the Prophets (alaihimus salaam), the light of recognition, the foundation of Imaan, a lamp and companion in the grave, a bed of comfort, an answer to Munkar and Nakeer, shade on the Plains of Resurrection, a crown for the head, clothes for the body, light for the Road, shield from Jahannum, proof to Allaah Ta`ala of one's Imaan, weight on the Scale of Deeds and a key to Jannat. In Salaat, Tasbeeh, Tahmeed, Taqdees, Ta`zeem, Qiraat and dua are found, hence the best and most virtuous Ibaadat is to perform Salaat at the prescribed times.
6. The angels surround the one who is performing Salaat, mercy descends upon him from the heavens and an angel calls out for him with such sweetness that if he were to hear it, he would never stop his Salaat. [Hasan Basri (rahmatullahi alaih)]
7. Nabi (sallallahu alaihi wasallam) said to his uncle Hadhrat Abbaas (radhiallahu anhu) that if it is possible then everyday, or else once a week, and if this is difficult then once a month, and if this too is difficult then once a year he should perform Salaatut Tasbeeh. If sins are as much as a heap of sand, then they will be forgiven. [Hadhrat Abu Raafi` (radhiallahu anhu)]
8. The reward of two Rakaats Nafl Salaat is more than two large mountains. [Hadhrat Ka`ab Ahbaar (radhiallahu anhu)]. What then can be said of Fardh Salaat?
9. Perform your Nafl Salaats at home. Do not make your homes graveyards. [Hadhrat Zaid Bin Khaalid AlJohni (radhiallahu anhu)]
10. The performance of Nafl Salaat at home is as virtuous as performing Fardh Salaat in the Musjid. [Hadhrat Samura Bin Jundub (radhiallahu anhu)]
11. That person who performs twenty Rakaats between Maghrib and Esha, Allaah Ta`ala will safeguard him and his family. [Hadhrat Abu Hurairah (radhiallahu anhu)]
12. That person who remains in the Musjid after Fajr until Sunrise and performs two Rakaats (Ishraaq) Salaat and then leaves, the Salaat will form a barrier against the Fire of Jahannum.
13. The person who performs two Rakaats Chasht Salaat is not considered careless and unwary. The one who performs four Rakaats is regarded as one constantly engaged in Ibaadat. The one who performs six Rakaats will be saved from sins on that day. The one who performs eight Rakaats will be counted amongst the contented ones and a house will be built for the one who performs twelve Rakaats. [Hadhrat Abu Hurairah (radhiallahu anhu)]
14. The person who regularly performs Salaat knocks at the King's (Allaah Ta`ala's) Door. If one keeps on knocking, then the door will certainly open up. It is not possible for the Generous King to turn a beggar away and not open the Door. [Hadhrat Ibn Mas`ood (radhiallahu anhu)]
15. The Salaat performed in the dead of night compared to that performed during the day is like the difference between the virtue of giving concealed charity and open charity.
16. That portion of the earth on which Salaat is performed boasts over the other portions. If a person intends performing Salaat in any part of a jungle, then that part is beautified. [Hadhrat Anas Bin Maalik (radhiallahu anhu)]

17. Allaah Ta`ala loves three person the most. The one who (is alone and) gives Athaan in a desolate jungle and performs Salaat, the one who performs Salaat in the dead of night and that person who when all his companions have retreated still stands firm against the enemy on the plains of Jihaad, until he is martyred.
18. Salaat is like a scale. Whoever weighs properly (performs his Salaat in the correct manner) will receive a full reward. As for the one who weighs less, you are well aware what warnings the Qur`aan Majeed has sounded against this? [Hadhrat Salmaan Farsi (rahmatullahi alaih)]
19. That Salaat which does not instil goodness in the reader or eradicate his evils, (is such a Salaat which) instead of bringing him closer to Allaah Ta`ala, takes him further away. [Hadhrat Ibn Mas`ood (radhiallahu anhu)]
20. He whose attention wonders in Salaat his Salaat is not complete, rather it is deficient. [Hadhrat Hakam Bin Uyainah (radhiallahu anhu)]

Hadhrat Ibn Mas`ood (radhiallahu anhu) said, *"If you wish meeting with your Rabb in the state of Imaan, then make it a habit to perform your five times daily Salaat.*

If you abandon the Musjid and become accustomed to performing your Salaat at home, then know that you have left the Path of Rasulullah (sallallahu alaihi wasallam).

There was a time when, besides a declared and open Munaafiq, none other had the courage to leave out Salaat with Jamaat.

Those that were excused (because of some ailment) we would carry them between two persons and bring them to Salaat.

Those who come towards the Musjid for Salaat receive one reward for every step taken and one sin is removed."

Hadhrat Hasan (radhiallahu anhu) said, *"The one who is humble and submissive during good times will be saved from calamities and difficulties. And if, Allaah Ta`ala forbid, if he is faced with any calamity, then Allaah Ta`ala comes to his assistance. Salaat is the best way of creating the qualities of humility and submission."*

Hadhrat Ibn Sireen (rahmatullahi alaih) said, *"If on the Day of Qiyaamah I am given the choice of either performing Salaat or entrance into Jannat I would opt for two Rakaats Salaat, since entrance into Jannat is for my personal pleasure, whereas Salaat is for the pleasure of my Rabb."*

Hadhrat Daniaal (alaihi salaam), praising the Ummat of Nabi (sallallahu alaihi wasallam) said, *"The people of that Ummat perform such Salaat, that if the nation of Nooh had performed the like thereof they would never have drowned. If the nation of Aad performed such Salaat, they would not have been punished and the nation of Thamud would not have been destroyed by the scream."*

Hadhrat Qataadah (radhiallahu anhu) said, *"Continue performing your Salaat. It is (creates) excellent character in a believer."*

A Buzrug once mentioned, *"The special performers of Salaat enter into Salaat with respect, Yaqeen and fear of Allaah Ta`ala, and they return from it with the fear of non-acceptance. The normal performer of Salaat enters into his Salaat with carelessness, ignorance and stray thoughts and they return (after having performed Salaat) without any fears."*

Four are hidden in four

Some Buzrugs have mentioned, "*Four things are hidden in four, and found in four places:*

1. *The Pleasure of Allaah Ta`ala. This is hidden in the obedience of Allaah Ta`ala and is found in generous people.*
2. *The displeasure of Allaah Ta`ala. This is hidden in sin and found amongst the misers*
3. *Abundance of sustenance. This is hidden in virtues and good actions and is found in the homes of the performers of Salaat*
4. *Constrained conditions. This is hidden in disobedience and is found amongst the non-performers of Salaat."*

Six against six

A Buzrug once mentioned, *"When the people become involved in six things, then you should turn your attention to another six things.*

1. *When the people become involved in many sinful deeds then you should make an effort to perfect your own actions.*
2. *When the people run after virtues (rewards of deeds), then you should turn your attention to fulfilling your Faraaidh.*
3. *When the people become involved in external reformation, then you should make an effort at internal reformation.*
4. *When the people become engrossed in working for this world, then you should decorate your Aakhirah*
5. *When the people seek out the faults of others, then you should search for your own faults.*
6. *When the people start seeking the happiness and pleasure of the people, then you should make a concerted effort to seek the Pleasure of the Creator."*

FASTING

Hadhrat Umar (radhiallahu anhu) used to say at the dawning of Ramadhaan, *"Welcome, this is the month of forgiveness of our sins. Ramadhaan is only goodness and goodness. Fasting during the day and Taraaweeh at nights. To spend in it is like spending in Jihaad."* [Hadhrat Faqeeh (rahmatullahi alaih)]

Nabi (sallallahu alaihi wasallam) delivered a sermon at the end of Shabaan, *"A very blessed month is coming. In it is one night which is more virtuous than a thousand months. In it (this month) the fasting is Fardh and Taraaweeh Sunnat. In it the reward of a Nafl is equal to a Fardh (of normal times) and the reward of a Fardh is multiplied seventy times. This is a month of patience and sympathy. The sustenance of a believer is increased in this month. To give Iftaar to a fasting person is a means of all one's sins being forgiven, and receiving the reward of freeing a slave. It is not*

necessary to have many things at Iftaar. In fact, even one sip of milk, water or a piece of date warrants the same reward. The sins of one who feeds a fasting person to his fill will be forgiven, and on the Day of Qiyaamah he will get water to drink from my Howdh (-e-Kauther), whereafter he will never feel thirst until he enters Jannat.

The first ten days of Ramadhaan are Mercy, the second ten forgiveness and the last is freedom from the Fire of Jahannum. That person who lightens the load of his (Muslim, fasting) servant will be saved from the Fire of Jahannum."

Six excellent habits

Rasulullah (sallallahu alaihi wasallam) said that six habits are excellent.

1. Engaging in Jihaad for the Pleasure of Allaah Ta`ala
2. Fasting on a hot day
3. Having perfect patience in the face of calamity
4. Not arguing and fighting even though one is in the right
5. Hastening for Salaat on a cloudy day
6. Making wudhu properly on a cold day.

If you did not have three things

Hadhrat Abu Darda (radhiallahu anhu) said, *"If I did not have three things then I would not be concerned about life or death:*

1. *My forehead becoming soiled with dirt at the time of making Sajdah for Allaah Ta`ala*
2. *Keeping fast on a long and hot day*
3. *Companionship of the pious"* These three things instil the desire for living.

Do not abandon four things

Nabi (sallallahu alaihi wasallam) never abandoned four things.

1. The fast of Aashura (10th of Muharram)
2. The fasts of the Ayyaam-e-Asharah (First ten days of Zil Hijjah)
3. The fast of Ayyaam-e-Beedh (the 13th, 14th and 15th of each month)
4. The Nafl of Tahajjud Salaat. [Hadhrat Hafsah (radhiallahu anha)]

Nabi (sallallahu alaihi wasallam) said, *"The ten days of the month of Zil Hijjah are very important. Every good action executed then is most loved by Allaah."* [Hadhrat Ibn Abbaas (radhiallahu anhu)]

Nabi (sallallahu alaihi wasallam) said, *"Keep fasts on those days and increase duas, Astaghfaar and Sadaqah. To be deprived of goodness and blessings on those days spells destruction and annihilation, especially on the 9th day when you must keep fast."* [Hadhrat Abu Darda (radhiallahu anhu)]

During those days, one should increase recital of the *Takbeer-e-Tashreeq:*

"Allaahu Akbar Allaahu Akbar. Laa Ilaaha Illallaahu Wallaahu Akbar.
Allaahu Akbar Walillaahil Hamd."

Hadhrat Abdullah Ibn Umar (radhiallahu anhu) used to recite this Takbeer whilst lying on the bed, in a gathering and even whilst walking about.

YOWM-E-AASHURA

Prior to Hijrat, Nabi (sallallahu alaihi wasallam) always used to keep the fast of Yowm-e-Aashura (10^{th} Muharram). After Hijrat, the fasts of Ramadhaan were ordained, hence he reduced the emphasis on the fast of Aashura.

Together with the 10^{th} of Muharram, one should also fast on the 9^{th}. Rasulullah (sallallahu alaihi wasallam) had made known this intention but he never had the opportunity to practise it. If one cannot fast on the 9^{th}, then one should fast on the 11^{th}.

Expanding the tablecloth
The virtues of expanding the tablecloth on the 10^{th} of Muharram has been outlined in the Ahaadith. Although some researchers (Muhaqqiqeen) have questioned the authenticity of this Hadith, nevertheless, most Buzrugs have practised it.

'Expanding the tablecloth' most clearly does not mean that one should spend beyond one's means and provide all the different kinds and courses of meals. To include one dish extra, over the normal one, or to add chutney, etc with the meal will suffice to observe the narration.
Because of the fasting on the 10^{th}, some people prepare the food only after the fast, that is, in the evening of the 10^{th} Muharram. This, according to the lunar calendar falls on the 11^{th} Muharram. One should prepare the food either in the afternoon of the 10^{th} or in the night of the 9^{th}.

It is not necessary to invite many friends and associates for this meal. It is sufficient to feed one's immediate family. However, there would be no harm in including some friends and some poor people. In fact, this would be meritorious. Nevertheless, to do this for show, name and fame would be detrimental and spoil one's efforts and reward.

ANECDOTES

An amazing story
A person by the name of Sa`ad, came in the presence of Nabi (sallallahu alaihi wasallam) and said, *"I am very black and ugly. Will I be permitted to enter Jannat due to this?"*
Rasulullah (sallallahu alaihi wasallam) replied, *" Why not. You bring Imaan on Allaah Ta`ala and accept His Prophet."*
Sa`ad said, *"Hadhrat, it is only eight months since I have accepted Imaan. In this time I have sent many proposals for Nikah but have been rejected because of my complexion and ugliness. I am from the clan of Banu Saleem."*
Nabi (sallallahu alaihi wasallam) asked, *"Is Amr Bin Wahab present?" (He was a new Muslim from the clan of Banu Thaqeef).*
Someone said, *"He is not here."*
Nabi (sallallahu alaihi wasallam) asked, *"Do you know where he lives?"*
He said, *"Yes I know."*
Nabi (sallallahu alaihi wasallam) said to the questioner, *"Go with him to the house, knock softly at the door and when he comes out, then first make Salaam and whisper*

to him that Rasulullah (sallallahu alaihi wasallam) has proposed on my behalf for your daughter (his daughter was extremely beautiful and intelligent)."

He reached there, made Salaam and received a reply from inside. The door was opened. When he (Amr Bin Wahab) saw his face, he expressed revulsion. He listened to the proposal of Nabi (sallallahu alaihi wasallam). Visibly annoyed, he closed the door. This poor fellow stood there waiting. The daughter was standing behind and she heard everything. When her father came in she said, *"Father! Why have you done that? This person may be very ugly, but the one who sent him is extremely handsome. I fear that because of your evil action Wahi may be revealed. It will be better if you immediately present yourself to Nabi (sallallahu alaihi wasallam) and ask for forgiveness. If indeed this proposal had come from Rasulullah (sallallahu alaihi wasallam), then we are very fortunate. I am happily pleased to accept it."*
The father ran to the presence of Nabi (sallallahu alaihi wasallam). Nabi (sallallahu alaihi wasallam) said to him, *"You have spurned our proposal!"*
Upon hearing this, Amr was beside himself and burst out crying. He begged forgiveness.

Rasulullah (sallallahu alaihi wasallam) accepted his apology and stipulated four hundred Dirhams as Mehr (dowry) and said, *"Sa`ad, you may now go to your wife."*
Sa`ad said, *"Hadhrat, I do not have any thing with which to pay Mehr."*
Nabi (sallallahu alaihi wasallam) said, *"Go to Uthmaan Bin Affaan, Abdur Rahmaan Bin Auf and Ali Bin Abi Taalib and bring two hundred Dirhams from each one of them."*
Sa`ad went and each one of them gave him more than two hundred Dirhams. He took this money and went to the marketplace to purchase something for his wife. As he was buying some goods, the call came, *" An-Nafeer, An-Nafeer (prepare for Jihad)"*
As soon as he heard this call, a strange
feeling overcame him. He lifted his head to the sky and said: *"O Master of the heavens and earth! O Rabb of Muhammad (sallallahu alaihi wasallam)! Today I will spend this money in Your pleasure."* He bought a horse, a sword, spear and shield and donned his turban and joined the ranks of the Mujaahideen.
People started asking each other, *"Who is this new person?"*
Hadhrat Ali (radhiallahu anhu) said, *"What is the need for all these questions? Whoever it is, he your brother who has come to learn the Deen from you."*

The army left and reached its destination. The battle begun and Sa`ad also joined in. His horse became tired, so he climbed off and continued on foot. Rasulullah (sallallahu alaihi wasallam) noticed him and asked, *"Are you Sa`ad?"* He replied, *"Yes it is I! May my parents be sacrificed for you."* Nabi (sallallahu alaihi wasallam) said, *"Blessed be you."*

After a while, someone came and made the announcement that Hadhrat Sa`ad was martyred. *Inna Lillaahi Wa Inna Ilaihi Raji`oon!*
Nabi (sallallahu alaihi wasallam) looked for his corpse. He sat next to it and placed Sa`ad's head on his lap. He wiped his face with his own blessed cloth and said, *"Sa`ad, how beautiful is not your fragrance! How beloved you are to Allaah Ta`ala and His Rasool!"*

Saying this Nabi (sallallahu alaihi wasallam) began crying, and then immediately thereafter he smiled. He turned his head and said, *" I take an oath in Allaah Ta`ala's name, that Sa`ad has reached the Howdh."*
Hadhrat Abu Bakr (radhiallahu anhu) asked, *" What Howdh?"*
Nabi (sallallahu alaihi wasallam) replied, *"That which Allaah Ta`ala had blessed me with, whose breath spans from San`aa to Basrah and is beautified with pearls and rubies. Its water is whiter than milk and sweeter than honey. He who drinks once from it will never be thirsty again."*
Hadhrat Abu Bakr (radhiallahu anhu) asked, *"Hadhrat, first you were crying, then you smiled and then you turned your face away from Sa`ad. Why did you do this?"*
Nabi (sallallahu alaihi wasallam) replied, *"The crying was out of love for Sa`ad. Next I smiled when I saw his lofty status, and I turned my head out of shyness for the damsels of Jannat (Hoors) who came running to marry him. Their shins were exposed and they were adorned with anklets. Send his horse and weapons, etc. to his wife."*
Nabi (sallallahu alaihi wasallam) further stated, *"Tell her that Allaah Ta`ala had married off Sa`ad to more beautiful women than her."*

Fear of Allaah Ta`ala
After the Hijrat, Nabi (sallallahu alaihi wasallam) formed a brotherhood between the Muhaajireen and the Ansaar. Hadhrat Sa`eed Bin Abdir Rahmaan (radhiallahu anhu) became the 'brother' of Tha`labah Ansari (radhiallahu anhu). Hadhrat Sa`eed (radhiallahu anhu) left for the expedition of Tabook and left his family in the care of his brother, Hadhrat Tha`labah (radhiallahu anhu). Hadhrat Tha`labah (radhiallahu anhu) carried out his responsibility with utmost diligence. One day, he became careless and dropped his guard against shaitaan and advanced his hand with evil intention towards the wife of his brother. She immediately retorted, *"Tha`labah! What are you doing? Do you intend disregarding the respect of your brother who is in Jihad in the path of Allaah Ta`ala?"*
Hearing this, Hadhrat Tha`labah began shivering from fear of Allaah Ta`ala and ran towards the mountain where he began screaming and crying, *"My Rabb! You, You and I, I (O Allaah Ta`ala You are You and I am me). You are the forgiver of sins and I am the sinner."*

When Nabi (sallallahu alaihi wasallam) returned to Madinah, all the inhabitants came out to meet their combatant brothers. But Hadhrat Sa`ad did not see Hadhrat Tha`labah (radhiallahu anhu). Upon enquiring from his wife regarding the condition of his brother, she said, *"Your brother has drowned himself in the ocean of sin and ran away to the mountain."*
Hadhrat Sa`ad (radhiallahu anhu) left in search of him and found him crying at the foot of a mountain, with his hand on his head, screaming aloud, *"Woe, my disgrace and shame! Woe, disgrace for disobeying Allaah Ta`ala!"*
Hadhrat Sa`ad (radhiallahu anhu) said, *"Brother Tha`labah what have you done to yourself? Come, get up."* He replied, *"No! I will definitely not return like this .You should tie my hands to my neck and drag me back as a disgraced and debased slave."*

Hadhrat Sa`ad did this after much insistence. First they came upon Hadhrat Umar (radhiallahu anhu). The daughter of Hadhrat Tha`labah, Hadhrat Khamsaanah (radhiallahu anha) was with. Hadhrat Tha`labah asked Hadhrat Umar (radhiallahu anhu), *"I had touched the wife of my brother soldier. Is there forgiveness for me?"*

Hadhrat Umar (radhiallahu anhu) chased him away in anger. Thereafter Hadhrat Tha`labah went to Hadhrat Abu Bakr (radhiallahu anhu) and Hadhrat Ali (radhiallahu anhu), one after the other. They kept silent. Feeling hopelessly rejected, he presented himself to Nabi (sallallahu alaihi wasallam). Rasulullah (sallallahu alaihi wasallam) was beside himself with anger at this confession. Nabi (sallallahu alaihi wasallam) kept silent (in a anticipation of some Wahi).

Hadhrat Tha`labah's daughter exclaimed, *"Father, after (seeing) the displeasure of Rasulullah (sallallahu alaihi wasallam), I am also not going to remain with you (as though you are not my father and I am not your daughter)."*

Hadhrat Tha`labah left for the wilderness in total hopelessness and dejection, where he began entreating Allaah Ta`ala, *"O Allaah Ta`ala, after finding dejection in every corner, I now present myself in Your Court. Besides Your Door, there is no other door left for my forgiveness. If You also reject me, then I have no recourse or refuge. You are The Most Merciful of all those who show mercy. I am presenting myself in the hope of Your Mercy. Please do forgive me."*

An angel came in the presence of Nabi (sallallahu alaihi wasallam) and asked: *"O Rasulullah (sallallahu alaihi wasallam)! Allaah Ta`ala asks, 'Have I have created the creation or have you?'"* Nabi (sallallahu alaihi wasallam) replied, *"Allaah and only Allaah Alone has created the creation."*
The angel then said, *"Allaah Ta`ala says, 'I have forgiven my slave Tha`labah. Give him the glad-tidings.'"*
Upon hearing this Nabi (sallallahu alaihi wasallam) became very happy and said, *"Who will go and call Tha`labah?"*
On the one side Hadhrat Abu Bakr (radhiallahu anhu) and Hadhrat Umar (radhiallahu anhu) stood up to go and call him and on the other end, Hadhrat Ali (radhiallahu anhu) and Hadhrat Salmaan (radhiallahu anhu) stood up and offered their services. Nabi (sallallahu alaihi wasallam) told Hadhrat Ali (radhiallahu anhu) and Hadhrat Salmaan (radhiallahu anhu) to go and call him. They set out in search of him. They enquired from a shepherd whether he had seen him. He asked, *"Oh! Are you asking about the one who is crying for fear of Jahannum at the foot of a mountain?"*
They said, *"Yes, yes, do tell us where we may find him."*
He told them to remain at that spot, since at night Hadhrat Tha`labah comes to that place and cries, *"Woe, the disgrace of disobedience to Allaah Ta`ala."*

That night, Hadhrat Tha`labah came and began wailing. Upon hearing his voice, the two of them came to him and said, *"Tha`labah! Stand up, blessed be you! Allaah Ta`ala has forgiven you."*
Hadhrat Tha`labah (radhiallahu anhu) lifted his head and asked, *"How is my beloved (sallallahu alaihi wasallam)?"*
They went with him and arrived at Musjid-e-Nabawi (sallallahu alaihi wasallam) where the Jamaat for Fajr Salaat was in progress. Hadhrat Tha`labah (radhiallahu anhu) found place in the last saff. In his Salaat such a condition overpowered him and he passed away. *Inna Lillaahi Wa Inna Ilaihi Raji`oon!*

Upon completion of the Salaat, Nabi (sallallahu alaihi wasallam) came to Hadhrat Tha`labah (radhiallahu anhu) and thinking him to be unconscious said, *"Sprinkle*

water on him." Hadhrat Salmaan (radhiallahu anhu) exclaimed, *"O Rasulullah (sallallahu alaihi wasallam), he has passed away."*
Hadhrat Tha`labah's daughter was informed and she came running and started crying profusely. Nabi (sallallahu alaihi wasallam) consoled her and said, *"Khamsaanah, are you not pleased that I am in the place of your father and Faatimah is your sister?"* She said, *"O Rasulullah (sallallahu alaihi wasallam) I am pleased."*

On the way to the graveyard Nabi (sallallahu alaihi wasallam) was seen to be tiptoeing. On their return and upon the enquiry of Hadhrat Umar (radhiallahu anhu), Nabi (sallallahu alaihi wasallam) said, *"Owing to the multitude of Angels who were present to attend the Janaazah I did not find the opportunity to place my foot firmly on the ground."*

May Allaah Ta`ala grant to unfortunate sinners such as us even a tiny fraction of such honour!

A description of the death of Iblees
Hadhrat Ahnaf Bin Qais (radhiallahu anhu) says, *"I once intended to meet Hadhrat Umar (radhiallahu anhu) in Madinah Munawwarah. I saw Hadhrat Ka`ab Ahbaar (radhiallahu anhu) addressing a gathering so I also sat down. He was saying: 'Hadhrat Aadam (alaihi salaam) asked Allaah Ta`ala at the time of his death, 'O Allaah Ta`ala, my eternal enemy Iblees will be pleased at my death. He is to remain alive until Qiyaamah.' An answer came, 'Aadam, after your demise, you will be entering into Jannat whilst that accursed one will remain on earth until Qiyaamah. Eventually death will also overtake him so that all the inhabitants of earth will be equal in having undergone the difficulty of dying.'*

Hadhrat Aadam (alaihi salaam) asked Malakul Maut, 'Describe to me the death of Iblees.' The Angel began describing such a fearful scene that Hadhrat Aadam (alaihi salaam) could not bear to listen.' He said, 'Enough, do not say anymore.'

Saying this, Hadhrat Ka`ab (radhiallahu anhu) remained silent. The people said, 'Hadhrat, describe for us the death of Iblees.' At first he refused, but owing to their insistence, he said,
'As Qiyaamah dawns closer, people will be occupied in the bazaars as usual. Suddenly, an ear-piercing sound will be heard which will cause the death of every soul on earth. Allaah Ta`ala will say to Malakul Maut, 'I have granted you the strength of all the inhabitants of heaven and earth. Arm yourself with My fury and anger and go and extract the soul of Iblees, the accursed. Make it more severe for him than (it was) for all of mankind and jinn and tell Maalik (the door keeper of Jahannum) to open the doors of Jahannum.

Malakul Maut will descend on earth in full fury and anger accompanied by many angels. If the inhabitants of the heavens and earth were to see him in this fearsome state they will all simply melt away. Upon reaching Iblees, Malakul Maut will strike him so hard that Iblees will let out a terrible scream. If the inhabitants of the earth were to hear his scream they will all fall unconscious.
Malakul Maut will say to Iblees, 'Scoundrel, you were granted a long life and led countless people astray. They will all enter Jahannum with you. Today you will taste

death equal to all of them. The time for your respite and reprieve is over. Now you will not be able to escape death.

Out of fear, Iblees will scurry towards the east and to the west but everywhere he will find Malakul Maut. He will attempt to dive into the sea, but the sea will spew him out. He will stand at the graveside of Hadhrat Aadam (alaihi salaam) and say, 'O Aadam because of you I have become accursed and rejected. If only you were not created.' Then he will say to Malakul Maut, 'With what severity will you remove my soul?'

Malakul Maut will reply, 'Your death will be more severe and difficult than that which was borne by all the people who are in Jahannum.' Hearing this, Iblees will begin to tremble, scream and scuttle hither and thither. At the place where his death was destined, he will fall down. That place will become red like coals on fire.At that very spot, the fire of Jahannum will flare up. Amidst this blazing and roaring fire his soul will be removed.

It will be told to Hadhrat Aadam and Hawa (alaihi salaam), 'Look at your enemy now! See how he is dying in disgrace.' They will look at him and become pleased and say, 'O our Rabb indeed you have completed for us the bounty.'"

An extremely astonishing tale

Hadhrat Faqeeh Abu Laith (rahmatullahi alaih) reports from his father and from Hadhrat Abdul Waahid Bin Zaid (rahmatullahi alaih), *"Once we had gathered to make preparations for Jihad. I told my companions that they have until the Monday morning to complete preparations. In order to arouse the spirit of Jihad, a person recited the following Aayat:*

'Indeed Allaah Ta`ala has bought from the believers their souls and their wealth in exchange for Jannat.'

A youth of about 25 years, whose father had recently passed away and had left a sizeable estate behind, stood up and said, ' O Abdul Waahid is it actually like this?' Who replied, 'Yes, it is such.' The youth said: 'You be witness that I am selling my soul and wealth in exchange for Jannat.' I said, 'Son, you have spoken well but the sword is very sharp and to remain steadfast is extremely difficult. You are still a child. It should not be that at the last moment you lose courage and withdraw. Consider well, and cancel your contract of sale.'

The youth said, 'Do you think that I will break my contract which I have made with Allaah Ta`ala? I take an oath in the Name of Allaah Ta`ala that I have made the contract with sincere heart. Whatever condition comes my way, Insha-Allaah I will remain firm.'

Seeing the determination of this youth, all of us felt ashamed. Nevertheless, he gave out all his wealth in charity, but kept back enough to buy a horse, sword and other necessities for Jihaad. One the day earmarked for the expedition, the youth was first at the meeting point. Everyone made fervent dua for him and were pleased. His condition was very astonishing. During the day he would fast and spend the entire night in Ibaadat. He would also be of service to others, and he even took the responsibility of tending to the horses. In this condition, we arrived in Rome. One day, in a most unusual manner, this youth began to scream loudly, 'Oh beloved and beautiful Hoor, and the enthusiasm to meet her.' Everyone thought that he had lost his senses and had become insane. Screaming and shouting, he came to me and said,

'Now, I have no more patience, I desire going quickly to the Hoors.' I said to him, 'Son, what is all this screaming about? Have you become insane?'

The young man said, 'No, I am not insane. A dream has rendered me in this state. I saw in the dream that a person was pointing to me and saying, 'Take this youth to 'Ainah Mardiyah' (a very beautiful Hoor). I was taken to a garden, which had a river whose water was extremely crystal clear. At the banks of this river were a few extremely beautiful Hoors. They were all adorned with jewellery. Looking at me they said, 'This youth is the husband of Ainah Mardiyah.' I greeted them and asked if any of them is Ainah Mardiyah. They replied in the negative and said that they were her slaves. They told me to go further on. Next, I came to another extremely beautiful garden. Here was a river of milk. Upon seeing the Hoors at that place I was puzzled. They said to one another, 'This youth is the husband of Ainah Mardiyah.' I also asked them the question that I had asked the previous group. They also replied as before that they are the slaves of Ainah Mardiyah. Still further on I came to a garden whose river was of pure wine. Upon seeing the Hoors at this place I completely forgot the sight of those I had seen previously. The same question and answer session transpired as before. Going on still further I came to an extremely beautiful garden whose river was of honey. Here also I saw some Hoors. It is not possible for me to describe their shear beauty. I thought that I had reached my desired destination, but here too, I was told the same thing and that they were the maidservants of Ainah Mardiyah. I was told to continue further on. Then I saw an extremely beautiful tent of pearls. At the entrance of the door stood an extremely beautiful girl who announced, 'O Ainah Mardiyah, your husband has arrived.' On entering, I saw a gold bed studded with pearls and emeralds, and on it sat the most beautiful damsel that rendered me dumbstruck. She said, 'O the friend of Allaah Ta`ala has arrived. Your arrival is blessed. I was about to embrace her when she said, 'Not yet. You still have a bit of life left. Complete it. Do not worry, Insha-Allaah, we will be having the evening meal together."
At this point the young man said that his eyes opened. *"Now tell me, how can I have patience?'"*

Abdul Waahid says further, *"Soon thereafter, we faced the enemy. The battle raged. The youth demonstrated his valour and bravery. People said that he had killed nine of the enemy and at the tenth, he drank from the goblet of Shahaadat and reached his desired destination."*

Someone said, *"Whilst he was in the throes of death, with blood oozing from his body, I saw him laughing."*
O Allaah! Grant us a portion of this!

The power of a mother's curse and dua
There was once a monk from among the Bani Israeel, whose name was Juraih. He had the habit of isolating himself in the wilderness. He used to remain in an Ibaadat-Khana and engage in worship. One day his mother came to him out of some necessity. She called for him but he did not reply because he was performing Salaat. She called out a few times and received no reply. She became angry (he had become so arrogant and haughty that he did not respond to his mother). As she left she commented, *"May Allaah Ta`ala ensnare you in the cunning of an adulteress."*

Later it so happened that a woman was passing by and a shepherd got hold of her and indecently assaulted her. Since this incident took place close to the dwelling of Juraih, the news spread like wildfire. The woman became pregnant and after the child was born, someone informed the king of this incident. The king enquired from the woman who was the father of the child. Being a stranger, she lied and took the name of Juraih, the monk. This news spread quickly through the entire town, and all its inhabitants turned out against Juraih. A warrant for the arrest of Juraih was issued and a large group assembled. They stood outside his dwelling and called out. But they received no answer as Juraih was performing Salaat. In anger, the people broke down his door and burst in. They fastened a noose around Juraih's (rahmatullahi alaih) neck and dragged him to the king. The king said, *"Hadhrat, all this piety and such actions? Outward appearance of Khidr (alaihi salaam) and the work of Iblees? Aren't you ashamed that you wear clothes of piety and you make a mockery of them?"*

Juraih (rahmatullahi alaih) was astonished because upto now he was completely unaware of what was happening. He told the king, *"Sir, what is happening?"* The king replied, *" How surprising! Did you not abuse a certain woman?"* The woman was brought forward and Hadhrat Juraih (rahmatullahi alaih) said, *"By Allaah Ta`ala I have not seen her until today!"* Although he took many oaths no one was prepared to listen to him. From all sides voices could be heard, *"Liar*!" Juraih (rahmatullahi alaih) said, *"Grant me a few minutes leave so that I may speak to my mother and thereafter you can do with me as you please."* His mother was brought. He pleaded to her, *"Dear mother! All this is a result of your curse. Disgrace has been heaped upon me. Now for the pleasure of Allaah Ta`ala please make dua that I am saved from this disgrace and difficulty."* His mother began praying, *"O Allaah Ta`ala if You have afflicted Juraih because of my curse, then through the medium of my dua, please free him."*

Hadhrat Juraih (rahmatullahi alaih) returned to the king's court where a crowd of people were gathered. He said, *"Call that woman again.*" The woman came with her child, and he said to her, *"Speak the truth and say who committed this act on you."* The woman pointed her finger towards Juraih (rahmatullahi alaih) and said, *"He did!"*

Hadhrat Juraih (rahmatullahi alaih) drew close to the woman, placed his hands on her child's head and said, *"O child, in the name of that Being who has created you, tell us, truthfully, who your father is."*

The child spoke by the Order of Allaah Ta`ala, "My father is a particular shepherd." Thereafter the woman broke out in profuse perspiration and knelt at the feet of Juraih (rahmatullahi alaih) and begged for forgiveness.

The king was also repentant and sought forgiveness. What can be said about the people except that their anger changed completely to love? The king said, *"Hadhrat, if you instruct me, I will rebuild your Ibaadat-Khana in gold and silver."* Hadhrat Juraih (rahmatullahi alaih) replied, *"No, simply restore it to its former state."* The king thereafter had his dwelling rebuilt, which the people had destroyed in their anger. *[Faqeeh Abu Laith (rahmatullahi alaih)]*

If Taqwa, then it should be such!

There was once a person from among the Bani Israeel who was extremely handsome. He used to make baskets and sell them. One day he was passing by the door of the king with his baskets. The slave of the queen was standing at the door and

immediately upon seeing such a handsome man she ran to the queen and informed her that an extremely handsome man is at the door who was selling baskets.

The queen immediately instructed him to come in. She expressed her desire to purchase baskets. The poor fellow innocently entered. What did he know of the events that were about to occur? She told him, *"Sir, why are you roaming around selling baskets? Remain here and you will not have to do anything."*

He did not understand her plot, so he picked up his baskets and started walking away. The queen said, *"All the doors are locked. Where are you going?"* Now he understood that she had evil intentions. He pleaded to her, but in vain. He then said to her, *"Grant me leave for a few minutes so that I may go upstairs."* She thought that nothing was wrong with such a request, and she agreed.

He took a container of water and went upstairs. It is possible that he took the water in order to make wudhu. He went up and searched hither and thither for an escape route, but became dejected at not having found any. He solemnly sat down in one corner and began speaking to himself, *"O soul, for seventeen years you have tried to please your Rabb day and night. Tonight your examination is being taken. Be aware, if you fail, in the slightest manner, then all your seventeen years of effort lay wasted. Pleasure is short lived but the punishment in the Aakhirah is long. And then in the Aakhirah you will not be able to face Allaah Ta`ala."*

He continued warning himself until he started getting the better of his Naffs. Eventually he mustered sufficient courage to jump from the window. As he leapt out of the window Allaah Ta`ala sent His angels to assist. Like a compassionate father taking his child in his arms, they lowered him. He rushed as though out of his senses, straight home. His wife was taken aback on seeing his condition. He narrated the entire episode to her. She asked, *"Have you sold the baskets or not?"* He replied, *"They are still at that scoundrel's house."*

The wife asked out of concern, *"What will we eat today?"* He said, *"Today we will adopt patience for the pleasure of Allaah Ta`ala, but you should light the oven so that the children become contented and the fact that we have no food is not known to the neighbours."*

The wife lit the fireplace and began listening to all the details of the incident from her husband. A short while later, a neighbour came to ask for fire. She was told to take it from the fireplace. When she came to the oven she saw bread baking. She ran back telling them: *"You are engaged in conversation and your bread in the oven is completely baked? If you delay any longer, it will burn."*

The wife stood up in fright and went to see. She saw that the oven was full of bread. The entire family ate to their fill.

This virtue is not exclusive to only certain persons. Whosoever fears Allaah Ta`ala and safeguards himself from disobeying Allaah so that he is cautious not to be disobedient until his death, then Allaah Ta`ala will assist him in a similar way.